UNIFORMITY

IN

Humane Doctrinall Ceremonies

Ungrounded on 1 *Cor.* 14. 40.

OR,

A REPLY

UNTO

Dr. HAMMONDS VINDICATION

OF HIS

Grounds of Uniformity from the 1 *Cor.* 14. 40.

†

BY

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OXFORD,

Printed by *A. Lichfield* Printer to the Universitie, for *Tho. Robinson*, 1660.

UNIFORMITY

Uniformity in Humane Doctrinall Ceremonies ungrounded on 1 *Cor.* 14. 40.

Dr. *HAMMOND.*

1 Cor. 14. 40.

Εὐσχημόνως καὶ κατὰ τάξιν.

Decently, and according to appointment.

1. *Since the publishing that Answer to Mr.* J. *concerning the* degrees of ardency in Christs Prayer, *I am advertised of* another *passage in that* volume, *in which I am concerned, relating to some words of mine in the* view *of the* Directory, *pag.* 19. *on the head of* Uniformity in Gods Service, *and particularly respecting my* rendring *of the Apostle*, 1 Cor. 14. 40. Let all things be done εὐσχημόνως καὶ κατὰ τάξιν.

2. *These indeed I thus rendred* [decently and according to order or appointment] *and affirmed the importance of that place to be, that all be done in the Church according to Custome and appointment, rendring this reason of the former, because it was implyed in* εὐσχημόνως, *decently* (*custome being the onely rule of decency, &c.*) *and of the latter, because the words do literally import this,* κατὰ τάξιν, *i. e.* according to order or appointment.

3. *To the former of these he makes his first exception, thus,* [*he dares not affirme that this is the immediate sense of the place, but onely that it is implyed; it cannot be denyed, but that decency doth imply such customes, the omission of which doth necessarily infer indecency; but that the omission of such Ceremonies as ours, doth infer indecency, the Doctor and all his party can never make good: What undecencie can the Doctor prove to be in the administration of Baptism without the Crosse; as also in publique Prayers and Preaching without a Surplice? But of this see farther in* Ames *in the places but now quoted: The Doctor may perhaps look upon him as an inconsiderable adversary. But we shall think his Arguments considerable, untill the Doctor, or some other of his party give a satisfactory answer unto them. In the mean while let us examine the proof that the Doctor brings for this sense: and it is because custome is the onely rule of decency.*

This Proposition, though very strange, is professedly; and therefore we might as well reject it, as the Doctor dictates it. But I shall adde a confutation of it, from these following arguments.

1. *If custome be the only rule of decency, then nothing else can be a rule thereof*

besides customes, but this is false; for the light and law of Nature, is also a rule thereof, and that infallible.

2. Nothing can be undecent, that is agreeable unto the onely rule of decency but divers things are undecent, which yet can plead custome; and this is so evident, as that I will not so much undervalue the Doctors judgement, as to endeavour any proofs thereof. It is impossible that the onely rule of decency should be undecent; but yet it is very possible that many customes should be undecent, and therefore I shall conclude, that custome is not the only rule of decency.

3. Lastly, unto custome, as you may see in both Aristotle and Aquinas, the frequent usage of a thing is required. But now there may be decency or handsomnesse in the first usage of a thing; and of this decency custome is not the rule, and therefore it is not the only rule of decency.

4. The first thing here charged on me, is timidity, that I dare not say what I said not, and this attended with a concession (in a limited sense) of the truth of what I did say; the second is the impertinence or unsufficiency of that, in that limited sense, to prove what he conceives I would have from it, viz. that the omission of our ceremonies doth inferre indecency: And the proof of this charge twofold, 1. by way of question, founded in two instances, the Crosse in Baptism, and the Surplice in publique Prayer, and Preaching: 2. By reference to Ames, and resolving to think his arguments considerable, till a satisfactory answer be given them. And his third charge, is my using an unsufficient proof to prove my interpretation, viz. this, [because custome is the onely rule of decency] which he confutes by three arguments.

These three charges I shall now very breifly examine, and if I mistake not, clearly evacuate. The first by assuring him, 1. that I did dare to say, and indeed said (as I then thought perspicuously) the full of what I meant; but that it was no way incumbent on me, to say either what I did not mean, or what Mr. J. or any other should be justly able to charge of want of truth in the least degree. And 2. if what I said cannot, as he confesses, be denied, to have truth in it in one sense, I demand why must it be a not daring (which is wont to signifie timidity or cowardise) that I affirmed it not in another sense, wherein he doth not consent to it.

Jeanes.

The not daring of a thing proceeds from, not only *timidity*, but also from *conscience* and *shame*: When we say of men in controversal writings, that they dare not affirm such and such errours, we do not reproach them with cowardise, unlesse he be a coward that is afraid, or ashamed to deliver an untruth. That *according unto custome* is the immediate sense of εὐσχημόνως, is a very gross & evident falshood; & when I said that you dared not to affirm it, my meaning plainly was, that your conscience or shame kept you from such an affirmation, and what wrong I have herein done you I am yet to seek.

If you demand why I say that, you dare not say what you said not?

I answer, I have *two reasons* for it:

1. In entrance into this dispute, I did, as is usual in Controversies, premise what I took for uncontroverted on both sides. 1. for your part, I thought you would not deny, but that the immediate sense of εὐσχημόνως was not *according unto custome*; and then, I propounded for my owne part what I granted.

2. Though in Charity I judge, that you dare not say, that *according unto cu-*

stome

ſtome, is the immediate ſenſe of εὐσχημόνως, yet I muſt needs tell you, that by your opinion it is incumbent upon you to ſay as much, and that I *thus prove*: You ſay that *according to cuſtome* is the importance of εὐσχημόνως, that is, *the adequate and full importance of it*, for that you ſhould ſo trifle, as to ſay, that you meant, it is onely the *partiall*, and *inadequate importance* of it, I will not ſo much as imagine: But now, if it be not the *expreſſe*, and *immediate ſenſe* of the word, but onely *imp'yed* therein, as *drawn there-from, as a ſequele or inference; by way of deduction or conſequence*, it may onely be a part or peice of the importance ther-of: to prove then, that 'tis the full and adequate importance of the word, you muſt make good, that it is the immediate ſenſe of it.

Dr. Hammond. ſect. 6.

To make ſhort, and prevent all poſſibilitie of his, or any mans farther miſtaking my words, I ſhall haſten to tell him the full of my meaning in that paſſage, that (εὐσχημόνως *decently*) *implies* (*according to cuſtome*) viz. *that in ſuch things as theſe, of which then I ſpake, geſtures, habits, and the like circumſtances of Gods publique ſervice, wherein the Apoſtle preſcribes care of decency, 'tis neceſſary to obſerve the cuſtoms of the place wherein we live.*

Jeanes.

1. The cuſtomes of ſome places in geſtures, habits, and the like circumſtances of Gods worſhip are very undecent, and it is not neceſſary to obſerve ſuch cuſtomes: But you will perhaps ſay, that you except undecent cuſtoms, and then you are to be underſtood onely of decent cuſtomes; for every cuſtome is decent or undecent: becauſe decency and undecency are *privatively oppoſed*, and *inter privative oppoſita non datur medium in ſubjecto capaci*, between privative oppoſites there is no middle either of *abnegation* or *participation* in a capable ſubject: The reſult and upſhot then of your meaning is, that, decently implyes, according unto decent cuſtomes; and then

1. The full of your meaning is but a trifling ſpeech, that proves nothing in the Controverſie, unleſſe you alſo prove the Ceremonies controverted, to be ſo decent, as that the omiſſion of them will be undecent in the ſervice of God.

2. I would fain know, how you will ſuit unto it the proof of it: *Cuſtome is the onely rule of decency*, for there too, by cuſtome you underſtand that which is decent, ſo that your argument runs thus: decent cuſtome is the onely rule of decency; therefore εὐσχημόνως decently, implyeth decent cuſtoms. And this argument moſt of your learned Readers will (to borrow your words concerning a ſaying of mine) deſpiſe under the appearance of a *tautologie*.

2. If the full of your meaning in that paſſage, that εὐσχημόνως decently, implyes *according to cuſtome*, be, that in ſuch things as theſe, of which then you ſpake, geſtures, habits and the like circumſtances of Gods publique ſervice, &c. it is neceſſary to obſerve the cuſtomes of the place wherein wee live, why then I muſt be bold to tel you, that the full of your meaning is very ſhort of the meaning of the Apoſtle; for theſe words of the Apoſtle, *let all things be done decently*, πάντα εὐσχημόνως, &c. γινέσθω, prohibits al undecency, not only that undecency againſt the cuſtom of the place wherin we live, but alſo that undecency which is againſt the dictates of the Law of Nature. By this the Reader may ſee, how defective your expoſition is: the Apoſtle ſaith, *let all things be done decently*, and your gloſſe is, let ſome things in Gods worſhip be

done

done according unto some customes, to wit, such as are decent.'

3. I suppose that by gestures, habits, and the like circumstances in the service of God, you mean such of them as are *Symbolical ceremonies*; for otherwise your full meaning is nothing unto the purpose, because it will be no ground for that uniformity you plead for. Now that the Apostles words, *let all things be done decently* implyeth, that in humane Symbolical ceremonies it is necessary that we observe the customes of the place wherein we live, is a thing which I utterly deny, and shall be constant in such denyal, untill you drive me from it by some convincing argument; and that I do not do this out of stomack, will appear by the reason that I shall alledge: The words of the Apostle, *let all things be done decently*, are not disobeyed, unlesse there be some undecency committed in the worship and service of God; for decency and undecency are *privatively opposite*, and therefore there is decency in those actions where there is no undecency; but now by the omission of Symbolical ceremonies of humane institution, such as the Crosse in Baptism, Surplice in Prayer and Preaching, which can plead custome of the present place we live in, there is committed no undecency in the worship and service of God, *viz.* in Baptism, in Preaching and Praying, as will be apparent unto any man that will attempt to prove syllogistically the contrary; therefore the Apostles precept is not disobeyed by the omission of such Symbolical ceremonies, and consequently the Apostles precept doth not in any way imply such Ceremonies.

Dr. Hammond. sect. 6.

This I then thought sufficiently explicated by exemplifying in mens wearing long hair, which the Apostle proved indecent by its being against φύσις, i. e. saith Suidas, *κοινὴ συνήθεια, a customе of some continuance in that place (which yet in women there, and men in other places, where that custome prevailed not, had nothing indecent in it.)*

Jeanes.

1. This conceit that you have out of *Suidas*, *Salmasius de Coma* disputes against; but his argument satisfyeth me not, and therefore I shall wave all that he saies, and confine my self unto the very words of the Apostle for disproof of your sense of them, and my reason is taken from the joyning of ἡ αὐτὴ with φύσις; for suppose that φύσις, Nature, may sometimes signifie custome, yet that ἡ αὐτὴ ἡ φύσις, nature it self should signifie custome, is very improper.

2. Womens wearing of long hair is no religious mystical ceremony, but used out of Gods worship and service, as well as in, and therefore a most impertinent exemplification of that which you plead for, *Uniformity* in *religious mystical Ceremonies*, that are *proper* and *peculiar* unto the special and solemn worship of God.

I readily grant, that in some places, custome hath made the long hair of women one badge of distinction between them and men; but being by custome made such a badge, nature it self dictates the observation of it; and if a man wear such long hair as women; he sins against the law of nature, if not *immediately* and *proximè*, yet *mediately ex interventu rationabilis consuetudinis*.

As impertinent is your *second exemplification*, if Chrysostomes and others exposition

poſition may have place; for they refer [*we have no ſuch cuſtome*] unto the words immediately foregoing (and why we ſhould goe farther for a coherence, I can ſee no reaſon) *if any man ſeem to be contentious*: So that the meaning of the Apoſtle is, we have no cuſtome to be contentious: Now to be contentious, is a ſin againſt the Moral Law, the Law of Nature, and therefore belongs not unto your diſcourſe of Ceremonies.

Dr. Hammond. ſect 7.

But this exemplification of my meaning he thought fit to conceale from the Reader, and ſupply that vacuity onely with an &c. yet reciting at length, to a word, what was immediately before, and after it. His deſign in ſo doing, I judge not, but ſhall endeavour to undeceive the Reader for the future, by farther enlarging on it.

Jeanes.

1. Womens wearing of long hair is no Symbolical ceremony, and therefore what you ſaid of it was an impertinency, and no exemplification of your meaning, and therefore I had no reaſon to take notice of it.

But 2. ſuppoſe it were an exemplification, yet unleſſe it were alſo for confirmation of your concluſion; *that cuſtome is the onely rule of decency*, I was no wiſe obliged to recite what you ſaid herein; for I expreſly told the Reader, I would tranſcribe what was *argumentative* in your words; now what I left out was not argumentative; for from it, neither you, nor any man elſe can ever infer your now mentioned concluſion.

Dr. Hammond ſect. 8.

All people, I think, in the world, have ſome outward ſignifications, and expreſſions of Reverence; but all have not the ſame, but according to Topical cuſtomes, ſome different, ſome contrary to others: We of this and all our neighbour nations expreſſe reverence by uncovering the head, the Turks doe the contrary. Again, among Chriſtians, 'tis cuſtomary for men ſo to expreſſe their reverence, but for women, ſaith the Apoſtle, it is not, but the contrary; and ſo it is ſtill among us. Nay it was once among ſome Heathens (that worſhipt Mercury) *an act of the higheſt reverence, even of adoration, to throw ſtones at their God; among others, to cut themſelves with Lances, when they were a praying to him. And it can be no news to Mr. J. that theſe cuſtomes were not obſerved by other Countries; the Jews that threw ſtones at Chriſt, and the* Dæmoniack *that cut himſelf with them, were neither of them interpretable to worſhip him.*

Jeanes.

1. Unleſſe you can prove, that there cannot be outward ſignifications and expreſſions of reverence in Gods ſervice, without humane Symbolical ceremonies, all this your enlargement about the expreſſions of reverence will be to no purpoſe. We require reverence in all parts of Gods worſhip as well as you; but then we hold, that Gods worſhip may be performed reverently, and in a ſeemly manner, without myſtical ceremonies of humane invention.

2. Kneeling in Prayer is an expreſſion of the higheſt degree of Reverence, Adoration; and it hath a higher rule than Cuſtome, viz. Scripture and the light of Nature: No Cuſtome can render this Kneeling undecent; unleſſe you will ſay thoſe words of the Pſalmiſt, *Pſal.* 95. 6, doe not oblige Chriſtians: *O come,*

let

let us worship and bow down, let us kneel before the Lord our maker.

3. There be some customary expressions of reverence, that are undeniably unjustifiable, and you cannot say that they are implyed in the Apostles δογμάτος. Thus for expression of reverence, 'tis a custome with Papists not to touch the bread with their hands, but to have it put into their mouths; and upon the like pretence of reverence, it is customary amongst them, for Lay-men to abstain from the Cup altogether.

Lastly, why you bring in the Heathens throwing of stones at *Mercury* in a way of worship, I cannot divine; for I cannot imagine, that you think it to be a decent way of worship, and if it be undecent, then it serveth nothing unto the exemplification of your meaning.

Dr. Hammond. sect. 9.

This therefore was no dark, but visible foundation of what I said; In assigning any rite or ceremony for the service of God, decency, saith the Apostle, was to be observed, the onely rule to judge of that, is, say I, to consider the Customes of that particular place, of which we consult. Where bowing the knee, or kneeling on the ground is customarily used as a token of reverence, where putting off, or keeping off the hat, there the choice of Ceremonies must be made with respect to those particular customes: Here 'tis evident, that I mean not the frequent usage of that ceremony, in opposition to a first usage of it, as Mr. J. is willing to mistake me, and found one of his arguments upon that mistake, but the standing-custome of the place, by which, as by an argument or evidence, such a ceremony is demonstrated to be a reverential respect, and so (for the service of God, to whom all reverence is due) decent in that place, though in nature or in the estimation of all other men, it be not so.

Jeanes.

1. If the Apostle had said, as you say, he saith, there ought to be no farther controversie about the lawfulnesse of humane ceremonies; but that clause | in assigning any rite or ceremony for the service of God, &c. | is an Apocryphal addition of yours, without any colour from the Text it self, or from the coherence; and therefore all you build upon it is but fancy and fiction: That the Apostles decency cannot be observed without assigning such Rites and Ceremonies as you dispute for, you may dictate and boldly affirm, but can never with all your learning solidly prove; and unlesse you can make proof hereof, you and your party have just reason to be ashamed of urging this place for ceremonies, with such an unshaken confidence as you do.

2. Whereas you tell us, 'tis evident that you mean not *than* the frequent usage of that ceremony in opposition to the first usage of it: This evidence of your meaning you have not so much as attempted to prove; and if you shall for the future make such an attempt, it would, I am afraid, prove successless. The custome of a thing (unlesse you can fasten upon it a sense or meaning never yet heard of) is opposed unto the first usage of that thing; for custome implyeth the frequent usage of a thing, and to say that the frequent usage of a thing is the first usage of it, is an evident repugnancy, and an apparent contradiction, *contradictio in adjecto oppositum in opposito*, as they say. I am therefore much to seek for the sense and reason of that *Antithesis* you make in these words, I mean, not the frequent usage of that ceremony in opposition to a first usage of it, but the standing custome of the place, &c. for 'tis impossible that the standing custome

of

of the place in a ceremony, ſhould be the firſt uſage of that ceremony; where the miſtake is let the Reader judge.

3. In that which followeth, there is nothing of argument, unleſſe you can prove every ceremony, which can plead the ſtanding cuſtome of a place, to be a fitting and decent expreſſion of that reverential reſpect, which is due unto God. Biſhop *Morton* in his Book of the Inſtitution of the Sacrament of the bleſſed Body and Blood of Chriſt, p. 80, 81. ſheweth that the opinion of reverence, hath been the damme and nurſe of manyfold ſuperſtitions; and after ſuch demonſtration he quotes a ſaying of *Chryſoſtome* upon Joh. 13. 8. *Let us therefore learne to honour and reverence Chriſt as he would, and not as we think fit.*

Dr. Hammond. ſect. 10, 11, 12, 13, 14.

10. *Certainly this is ſo evident in it ſelf, and ſo undeniably the importance of my words, that there can be no need farther to inlarge on it, much leſſe to examine the weight, or meaning of his conceſſion, that it cannot be denied but that decency doth imply ſuch cuſtomes, the omiſſion of which neceſſarily inferres indecency*]

11. *This ſaying of his ſome Readers may look on with Reverence, as not readily comprehending the importance of it, others may chance to deſpiſe it under the appearance of a* tautologie. *But upon pondering, it will appear that the Author had a meaning in it; which he deſigned ſhould bring in ſome advantage to his cauſe, and without which he was not likely to advance far, or ſucceed in it.*

12. *Some cuſtomes, we know there are, which are ſo highly decent, as that the omiſſion of them neceſſarily infers indecency: But what are they? why ſuch as the law of (at leaſt lapſt) nature preſcribes, covering of nakedneſſe, and the like; of which 'tis evident among all that have not learnt of* Carneades *induſtriouſly to raſe out all naturall meaſures of honeſt and diſhoneſt, that the omiſſion of them infers indecency, yea and neceſſarily infers it, this ſort of decency being naturall to all men that ever were, or ſhall be in the world, born and educated in what nation, or inured to what cuſtome ſoever, and this the very firſt hour after our firſt Parents fall, before any cuſtome had been contracted which might recommend it to them.*

13. *And as of theſe his rule is true, that the omiſſion of theſe neceſſarily inferrs undecency, ſo it is in a manner proper to theſe, and belongs not to any other ſort of things; whoſe decencie flowes but from ſome poſitive command though it be of God, or cuſtome, or command of men. To ſuch things whoſe decency flowes from any command either of God or man, this rule cannot be fully applyed; for that command might have been not given, or there might be a ſpace before it was given, or a people to whom it was not given, and then in any of thoſe caſes the omiſſion would not be indecent, to whom the law was not given; and ſo it doth not neceſſarily and abſolutely, but onely dependently on the law, and conditionally, inferre indecency; ſo in like manner the rule holds not in thoſe things, whoſe decency is introduced onely by cuſtome, for that Mr. J. truly ſaith, ariſing from frequency of actions, it muſt againe bee granted, that there was a time when that which now is cuſtome, was new, and ſo not cuſtome; and againe, there are, or may bee Nations, with whom that cuſtome (whatſoever can be inſtanced in) hath not prevailed, which prejudges ſtill the neceſſity ſpoken of, that ſuch omiſſion ſhould inferre indecencie.*

And ſo we ſee the ſumme of Mr. J. his liberal conceſſion, viz. *that decency implyes*

 natural

naturall decency, or ſuch cuſtomes, which are naturally decent, and ſo the omiſſion of them naturally indecent; and if the Doctor or his party do not prove, or make good, that the adminiſtration of Baptiſm without the Croſſe is againſt the law of nature, that the Preaching without the Surplice beares analogie to the diſcloſing of nakedneſſe, he is utterly refuted by Mr. J. *in his interpretation of* εὐσχημόνως, *or notion of decency.*

Jeanes.

1. That I had no deſign in putting in the word *neceſſarily*, is evident by my leaving it out in the next words; *but that the omiſſion of ſuch ceremonies as ours doth inferre undecency, the Doctor and all his party can never make good.* You ſhall have my good leave inſtead of *neceſſarily* to place *truly*, or *convincingly*. Vociferations I have heard many againſt the undecency of Gods worſhip and ſervice amongſt Presbyterians, and when I have called for proof, I have been told, amongſt other things, that they Baptiſed without the Croſſe, that they put up prayers unto God without a Surplice; but that God is undecently worſhipped, where ſuch toyes as theſe are omitted, you may ſtoutly affirme, but can never prove, by ſo much as one convictive argument: the word *neceſſarily* may then very well be inſerted, in oppoſition to the groundleſſe *ſurmiſes* of the ignorant, and *prooffeſſe dictates* of ſome learned men. Ignorant men may ſurmiſe, and learned men may dictate, that the omiſſion of our ceremonies doth infer indecency, but this *ſurmiſe* and *dictate* can never be made good by argument.

2. In Logick, a *neceſſary inference* is oppoſed unto that which is *fallacious*, as alſo that which is but probable and contingent; and therefore I wonder why you ſhould quarrell at the word *neceſſarily*? for doe you think in earneſt, that *decency* implyes ſuch cuſtomes, the omiſſion of which doth *ſophiſtically*, or at the beſt, onely *probably* inferre undecency, you cannot, I know, harbour ſo ſenſleſſe and irrational a thought, and therefore you muſt ſay as I doe, that decency here implyeth onely ſuch cuſtomes, the omiſſion of which, neceſſarily inferre undecency.

3. When you ſay that my rule is in a manner proper to thoſe cuſtomes, which the Law, of at leaſt, laps'd Nature preſcribes, that limitation *in a manner* is a back-door, out of which how farre you may run, I know not, and therefore untill you ſomewhere make a ſtand, I ſhall not run after you.

4. Whereas you faſten upon me this aſſertion, that decency here implyeth onely ſuch cuſtomes which are naturally decent, *viz.* preſcribed immediately by the Law of Nature, and ſo the omiſſion of them naturally indecent, you have for this no colour, but that which you take from the word *neceſſarily*, and how weak a ground this is for ſuch an imputation, you muſt needs confeſſe, when you remember what I now told you, that *neceſſarily* here is oppoſed unto *fallaciouſly* and *probably*. Dr. *Ames* himſelf in the diſpute about humane ceremonies, pag. 58. confeſſeth, that comelineſſe, in the very place of the Apoſtle, containeth all naturall and civill handſomneſs; and in his Reply to *Mortons* generall Defence, &c. cap. 3. ſect. 28. he acknowledgeth the womens vailes, 1 *Cor.* 11. to be an inſtance of this decency; for by the example of it, he concludes that other Churches may be directed ſo farre, juſt as the Apoſtles rule ſtretcheth, 1 *Cor.* 14. 40. *Let all things be done comely*: when Biſhop *Morton* deſired to know whether this matter were not a thing indifferent? his anſwer is, *it is indifferent in the generall nature of it; yet at that time, and in that place, they ſinned*

that

that did otherwiſe, even before Paul, or any of their overſeers gave them charge about it. By this his anſwer it is apparent, that he did not think it dictated by Nature unto the *Corinthians*, before any cuſtome had recommended it unto them. As for my own part you ſhall have here my frank conceſſion, that *decency* here implyeth even that decency which is introduced by civill cuſtome, provided,

1. That it be, *conſuetudo rationabilis*; for no other cuſtome can have the force and authority of a law, and if you, or any other can bring any arguments, that it was *conſuetudo rationabilis* which introduced our ceremonies, they ſhall have, God willing, an anſwer. *Suarez de legib.*

2. *That the omiſſion of it renders Gods worſhip undecent*: the equity of this limitation appeareth from this reaſon, becauſe the Apoſtles command of decency is not violated but by undecency: This is at large ſet down in *Ames* his diſpute about humane ceremonies, pag. 77, 78.

Laſtly, your, and my learned friend Mr. *Barlow*, reſolveth and proveth, *Exercit. Metaph.* p. 29. every morall evill, every evill of ſin, to be againſt the law of Nature, if not *proximè* and *immediatè*, yet *mediatè ex interventu legis poſitivæ*, now the undecency here prohibited by the Apoſtle is a morall evill, a ſin, *malum culpæ*, therefore 'tis at leaſt *mediately* againſt the Law of Nature. Your great and learned *Hooker*, pag. 95. of his *Eccleſiaſtical Politie* ſaith, that *this rule of the Apoſtle is an edict of Nature, a Canon of that Law which is written in all mens hearts; the Church had for ever, no leſſe then now, ſtood bound to obſerve it, whether the Apoſtle had mentioned it or no.* And hereupon I ſhall infer, that if you or your party doe not prove or make good, that the adminiſtration of Baptiſme without the Croſſe, that Preaching, Praying, without the Surplice, is *againſt the Law of nature, in ſome ſenſe at leaſt, mediately*, he is utterly refuted by Mr. *Hooker* his interpretation of εὐσχημόνως, or notion of decency; and I doe not deſire to live ſo long, as to ſee ſuch a proof as this made.

Dr. Hammond. ſect. 15.

This is indeed his meaning, which (though ſomewhat darkned in that his expreſſion) will appear but conſequent to the two things which he hath premiſed in this matter from Ameſius *his notion of decency.* p. 64. *in marg.* 1. *that decency requires not that any ſacred things be inſtituted* de novo, *but onely that thoſe things which are inſtituted by God, be uſed in that manner which is agreeable to the dignity of them.* 2. *That as order, ſo decency belongs to civil offices, as well as ſacred things, in which* indecorum eſt vitium oppoſitum debito illi modo, qui requiritur ad eorum juſtum finem, & uſum conſequendum, *indecency is a vice oppoſed to that due manner which is required to the obtaining the juſt end, and uſe of thoſe things. Now if in the former of theſe, the* mode *he ſpeaks of, as agreeable to the dignity of thoſe things which are inſtituted, be it ſelf-ſuppoſed by him to be inſtituted by men, then muſt he acknowledge humane power of inſtituting ceremonies, which being ſo contrary to his deſign, I muſt reſolve not to be intended by him; but rather, that as the ſacred things are inſtituted by God, ſo the* mode *which is conſentaneous to their dignity is inſtituted by God alſo, and that nothing is decent in* ſacris, *which is not ſo inſtituted. And ſo likewiſe on the ſecond head, that of civill offices. For that indecency, which is a vice or ſin, muſt be contrary to ſome Law of Gods, and ſo alſo that which is oppoſed to the due manner which is required; and ſo is neceſſary either* neceſſitate medii, *or* præcepti *alſo to obtaining a juſt end, this ſure is more than the omiſſion of an indifferent cuſtome, which may, or may not be conti-*

tinued without any offence againſt nature, even the omiſſion of ſtrict univerſal *duty, either* natural decency, *or ſomewhat that bears proportion with it.*

Jeanes.

Both *Ames* and my poor ſelf confeſs, that God hath by the Canon of the Apoſtle, and by the light of Nature, appointed and commanded, that decency in his worſhip and ſervice, the neglect whereof would be undecent; but that hee holds that there is need *of a ſpecial divine inſtitution to render a thing decent*, is diſclaimed by *Ames* in ſeveral places of his writings: Medul. Theol. lib. 2. c. 14. ſect. 24,25,26. *Hujuſmodi igitur circumſtantiæ, quæ ſuâ naturâ ſunt civiles, aut communes, non ſunt particulariter in ſcripturis præceptæ, partim, quia in communem hominum ſenſum incurrunt; & partim, quia infra dignitatem & majeſtatem legis divinæ eſſet, ut talia ſigillatim in illa præſcribantur, hâc etenim ratione ridicula multa fuiſſent ſingulari lege cavenda: Exempli gratiâ, ne in eccleſiaſtico cœtu unus in alterius ſinu ſeſe colocaret, in alterius faciem conſpueret, aut ne popiſmos faceret in ſacris actionibus. Habendæ tamen ſunt tanquam ex voluntate Dei præceptæ. 1. Quia in genere præcipiuntur, ſub lege ordinis, decori, & ædificationis. 2 Quia pleraque earum neceſſario ſequuntur ex iis quæ à Deo ſunt expreſſè conſtituta. Cum enim Deus conſtituit, ut fideles omnis generis convenirent, ad ipſius nomen & cultum celebrandum, conſequenter etiam inſtituit, ut idoneum & commodum aliquem locum habeant, in quo poſſint convenire, & horam etiam aſſignatam, qua ſimul poſſint adeſſe; cum etiam miniſter à Deo ſit conſtitutus ad alios publicè inſtituendos, ſimul etiam conſtituitur, ut ſedem & ſitum corporis illum habeat, qui tali actioni congruit.*

25. *Illa igitur quæ pertinent ad ordinem & decorum, non ita relinquuntur hominum arbitrio; ut poſſint, quod ipſis libet, ſub illo nomine Eccleſiis obtrudere; ſed partim determinantur generalibus Dei præceptis, partim natura ipſarum rerum, & partim circumſtantiis illis, quæ ex occaſione ſeſe offerunt.*

26. *Variæ enim ordinis & decori circumſtantiæ tales ſunt, ut nulla inſtitutione publica accedente, debeant tamen à ſingulis obſervari, neque poſſunt ab hominibus prohiberi ſine peccato.*

24. 'Such like circumſtances therefore, which of their own nature are civil 'or common, are not particularly commanded in the Scriptures, partly becauſe 'they come into mens common ſenſe, and partly becauſe it would not ſtand 'with the dignity and majeſty of the Law of God, that ſuch things ſhould be 'ſeverally preſcribed in it. For by this means many ridiculous things ſhould 'have been provided for by a ſpecial Law; as for example, that in the Church 'aſſembly one ſhould not place himſelf in anothers boſome, ſpit in anothers 'face, or ſhould not make mouthes in holy actions: Yet they are to be accoun-'ted as commanded from God; 1. Becauſe they are commanded in generall 'under the Law of Order, Decency, and Edification. 2. Becauſe moſt of them 'doe neceſſarily follow from thoſe things which are expreſly appointed by 'God. For when God appointed that the faithfull of all ſorts ſhould meet to-'gether to celebrate his name, and worſhip, he did conſequently ordaine that 'they ſhould have a fit and convenient place, wherein they may meet together, 'and an hour alſo aſſigned at which they may be preſent together; when alſo 'there is a Miniſter appointed by God to teach others publiquely, it is withall 'appointed that he have a ſeat which is meet for ſuch an action.

25. 'Thoſe things therefore which pertain to order and decency, are not 'ſo left to mens wills, that they may under the name of that, obtrude what

they

'they please upon the Churches: but they are partly determined by the 'general precepts of God, partly by the nature of the things themselves, 'and partly by those circumstances which doe offer themselves upon oc- 'casion.

26. 'For divers circumstances of order and decency are such, as though there 'be no publique institution of them, yet they ought to be observed of every 'one, neither can men forbid them without sin. Unto this adde another place in his fresh suit against Ceremonies, dispur. pag. 29. We never said, or thought, 'that all particular rites pertaining to order and decency are punctually deter- 'mined in the Scripture. We never dreamed, that all such rites being beside 'the particular determination of the Scripture, are against it, we speak of 'double, or treble rites as the Rejoinder stileth them, which no meer order and 'decency doth necessarily require, but onely the meer will of man injoyne. That which is instituted by God in his worship, *Ames* knew very well to be a part of Gods worship; but that decency is no part of Gods worship, *Ames* in his disput. pag. 176. proves by a Reason quoted out of Dr. *Abbot*, Def of Mr. *Perk*. pag 844 'Order and comelinesse (saith the Popish Bishop) is some part 'of Gods worship. But (saith Dr. *Abbot*) who taught him this deep point 'of Philosophy, that an accident is a part of the subject, that the beauty or 'comelinesse of the body is a part of the body, order and comelinesse pro- 'perly and immediately respect men, and therefore can be no parts of the 'worship of God. To be instituted by God, if we speake strictly & properly, is to be injoyned by a divine positive Law superadded unto the law of nature; and in conformity hereunto it is that our Author *Ames* divides Gods worship, Med. lib. 2. cap. 5. *into natural and instituted*: Now if this be your meaning, when you impute unto *Ames* and me, that our opinion is, that nothing is decent in *sacris, which is not instituted by God*, as the charge is false in it self, so it proveth not that which you bring it for, *viz.* that in our sense decency in the Apostle, is only that decency which the law of nature prescribes; but confirmeth the clean contrary, because that which is instituted by a positive law superadded to the law of nature, is not prescribed *proximè* and *immediatè* by the law of nature.

You are by this time, I hope, conscious of the great injury you have done unto poor Dr. *Ames*, in affixing unto him so irrational an opinion, and hereupon I shall be bold to give you this advertisement, that however you may despise him as a mean Author, unworthy of your perusal, yet, if you undertake to censure and refute him, you must read him, or else you will be very lyable unto the breach of the ninth Commandement, *Thou shalt not bear false witnesse against thy neighbour.*

But you will perhaps say in defence of your self, that if it were not the opinion of *Ames*, *it is the sequele of his words*; and for this you have *two reasons.*

The 1. because the *mode* or manner agreeable unto the dignity of sacred things is instituted by God, as the sacred things are instituted by God: But this proposition, if it be *particular*, proves nothing, and if it be *universal*, is false, as you might have seen in the next reason of *Ames*, but that you cannot see wood for trees, as the Proverb is; There is *a mode or manner in the use of sacred things agreeable unto their dignitie, that is not adequate, proper, and peculiar to them, but common unto civill matters of a grave nature together with them*; and this is a matter inculeated by Dr. *Ames* in many places,

which if you had weighed, you would never have troubled the Reader with this objection, Medul. Theol. lib. cap. 14. th: 23. *Quamvis igitur hujusmodi circumstantiæ vocari soleant à nonnullis ritus & ceremoniæ religiosæ, aut ecclesiasticæ, nihil tamen habent in sua natura, quod proprium est religionis, atque adeo in iis non propriè consistit cultus religiosus, quamvis ex eorum neglectu, & contemptu violatur aliquo modo sanctitas cultus religiosi; quia communis illa ratio ordinis & decori quæ æquè convenit religiosis actibus, atque civilibus, à religioso cultu non potest separari, quin aliquo modo lædatur ipsius dignitas & majestas.* "Although these circumstances of "time, place, and other like, are wont by some to be called rites, or religious 'Ecclesiastical ceremonies, yet in their nature they have nothing that is proper 'to Religion, and therefore religious worship doth not properly consist in them, 'however by neglect and contempt of such circumstances, the sanctity of such re-'ligious worship is in some sort violated, because the common respect of order 'and decency, which do equally agree to religious and civil actions cannot bee 'severed from religious worship, without diminishing of the sanctity and digni-'ty of it.

Thus also largely in his Manuduction to the dispute about humane Ceremonies, pag. 55, 56. 'If men and women come purposely in their best apparel to 'Church, if they compose themselves to a grave posture, give the upper place to 'the chiefest persons, and take such to themselves as they may hear the Preacher 'in, and yet have no exception taken against them for it, if all the places and 'seats be made cleanly, and fit for a meeting, to be held in a comely fashion, 'all these are Ceremonies according to the Rejoinder his definition, yet no man 'but out of contention will affirm, they are meerly religious or ecclesiasticall: 'For all these in the same manner, and to the same immediate end, the same per-'sons would doe, if the meeting were to hear the Magistrate propound unto 'them a grave civil business, concerning the Commonwealth affairs. And surely that which remaining the same may be civil, is not meerly and properly ecclesiastical, but common to both uses, and rather meerly civil, than meerly ecclesiastical; because civility is supposed and included in ecclesiastical affairs, but 'ecclesiastical proceedings are not supposed and included in civil. Dr. *Jackson* 'in his original of unbelief, pag. 337. doth well observe, that decent behaviour 'doth change the subject onely, not alter its own nature and form, whilst it is 'used in matters sacred: nor is the habit of civil complement, or good manners, such an unhallowed weed, as must be layd aside when wee come into the 'Sanctuary. And indeed there is no more reason to shut civility out of the 'Church or sacred businesse, than to shut Religion out of the Town-house, or 'civil affairs.

Dr. Hammond. sect. 15.

And so likewise on the second head that of civill offices, for that indecency which is a vice or sin must be contrary to some law of God, &c.

Jeanes.

Indecency in things civil, however it may be a vice in Ethicks against civility and good manners, yet it is not alwaies a sin in divinity contrary to some law of God: but *undecency in things sacred* in the worship and service of God, if it be *voluntary and avoydable*, is against the command of the Apostle, *which is a rule of the law of nature*, saith *Hooker*; and this I beleeve you will not deny in cold blood: and indeed

indeed you have no reaſon to deny it; for it will not hereupon follow that the Apoſtle injoyneth onely that decency which is immediately preſcribed by the Law of Nature, and my reaſon is, becauſe as the Apoſtle, ſo the light of Nature injoyneth as that decency the neglect whereof would be undecent by *the light of nature*; ſo alſo that, the omiſſion whereof would be uncomely *by civill cuſtome*, and therefore as *undecency* by the *light of nature* is againſt the light and Law of Nature *immediately*, ſo alſo *undecency by civill cuſtome* is againſt the law of nature *mediately*. The long hair of women is one note by which cuſtome hath diſtinguiſhed them from men; and therefore 'tis undecent for men to wear ſuch long hair as women, and this ſuppoſed, mens wearing of ſuch long hair is a *mediate* tranſgreſſion of the Law of nature; whereupon the Apoſtle propounds this ſmart interrogation unto the Corinthians, 1 Cor. 11.14 *Doth not even nature it ſelf teach you, that if a man have long hair, 'tis a ſhame to him?* We may ſay the ſame of the long garments of women: doth not even nature teach you that if a man wear ſuch garments it is a ſhame unto him, and very undecent, and yet the undecency thereof ariſeth *immediately from civil cuſtome*, and not from any immediate Law of Nature.

Dr. Hammond.

For that indecency, which is a vice, or ſin muſt be contrary to ſome Law of Gods, and ſo alſo that which is oppoſed to the due manner which is required, and ſo is neceſſary either neceſſitate medii, *or* præcepti *alſo, to obtain in a juſt end, this ſure is more then the omiſſion of an indifferent cuſtome, which may, or may not be continued without any offence againſt nature, even the omiſſion of ſtrict univerſal duty, either naturall decency, or ſomewhat that bears proportion with it.*

Jeanes.

That decency in Gods worſhip and ſervice, the neglect of which would be undecent, is neceſſary both *neceſſitate medii* and *præcepti*.

1. *Medii* is required as a means unto the acceptable celebration of Gods worſhip, but then it is not a *means proper and peculiar thereunto*, for it hath the ſame immediate end both in civil and religious matters, and therefore is *common unto both*.

2. That it is neceſſary *neceſſitate præcepti* you cannot queſtion, unleſſe you will deny the title and obligation unto the Apoſtles injunction, for that it binds as an *edict of nature* we have the teſtimony of your own *Hooker*: if this twofold neceſſity of decency be chargeable with any abſurdities, you are as deeply concerned to anſwer them as my ſelf: indeed that decency, from the omiſſion whereof we cannot inferre indecency is neceſſary, neither *neceſſitate præcepti*, nor *medii*.

But with ſuch a decency we have nothing to doe; for it comes not within the compaſſe of the Apoſtolical command, and ſuch is the decency of your ceremonies altogether unneceſſary; neither commanded by any Law of God, nor neceſſary as a means for the better ſervice of God. But perhaps you may attempt to prove, that God is better ſerved with your Ceremonies, then without them; when I ſhall have ſuch proof from you, I ſhall return it an anſwer.

In the mean while let us conſider the abſurdity with which you charge the aſſertion of the, but now mentioned, double neceſſity of decency in Gods worſhip: *If that be neceſſary*, neceſſitate præcepti, *or* medii, *then undecency*, ſay you,

which

which is opposed thereunto, is more than the omission of an indifferent custome, which may, or may not be continued without any offence against nature.

For answer, the *undecency* here prohibeted by the Apostle, is either *by the light of nature*, or *by civil custome*.

The former is more than the omision of an indifferent custome, and is an immediate transgression against nature.

As for the latter, we must distinguish of a *twofold consideration of such customes*, they may be considered either *actu signato* in the generall, as abstracted from all singularizing circumstances, or *actu exercito hic & nunc*, as clothed with such and such circumstances, and so they are not indifferent but necessary *necessitate* both *præcepti* and *medii*. I might exemplifie this by instancing in the long hair, proper apparel, *viz.* long garments of women, and the like. There is a passage in *Ames*, already quoted, that will be here very apposite; Bishop *Morton* had demanded of him whether the womens vailes, 1 *Cor.* 11. were not a thing indifferent, and his answer is, *it is indifferent in the generall nature of it, yet at that time, and in that place, they sinned that did otherwise, even before Paul, or any of their Overseers gave them charge about it.*

Dr. Hammond. sect. 16.

Now this being thus far explained, it is time to close with Mr: J. and mind him, what he cannot but know, that the decency which I said, implyed custome, is certainly another thing from natural decency, and hath place onely in those things, the omitting of which doth not necessarily inferre indecency. That omission which necessarily infers indecency, infers it in all that ever did it, or shall omit it: We know in Logick that no proposition is necessary, which is not κατὰ παντὸς, *true in the whole* species *of all, and every one, and I leave it to his judgement, whether he think the* Dr. *and his party (i. e. Prelatists, I suppose) doe conceive, that* Adam, *(whether in, or out of Paradise)* Noah *in, or out of the Ark, &c. were obliged to pray in Surplices under pain of indecency? And so (in his other instance) that* John Baptist, *that Christ, or (because the Text saith that he baptised not, but his* Disciples*) that those* Disciples, *euen before the death of Christ, might not baptise any without the sign of the Crosse, but under the same penalty?*

Feares.

Natural decency is a branch, nay the principal branch of that decency commanded by the Apostle, and therefore I could not think it excluded by you; but withal, I must conclude your interpretation of the Apostle, to be very imperfect and defective, when you said the clear importance of the Apostles words was, *Let all things be done according to custome*; I was so foolish to suppose that you meant this clear importance of the Apostles words, was also the full importance of them, neither can you assign any reason, why I should think otherwise.

But that, I see, which so much stumbleth you, is the word *necessarily*, concerning which I hope you are satisfied by what I have already said, and therefore I shall only adde this one thing, that *necessarily* hath two acceptions.

1. *In regard of an absolute necessity.*

2. *In respect of an Hypothetical necessity arising from some extrinsecal circumstance or condition.* Now, I doe not restrain it unto either of these senses, but take it *abstractively* in such a latitude, as that 'tis appliable unto either of the significa-

tions

tions according unto the nature of the things ſpoken of: the *omiſſion of natural decency* infers undecency *neceſſarily*, in regard of *an abſolute neceſſity*; the omiſſion of civil undecency, infers undecency neceſſarily onely *ex Hypotheſi*: and that inference of indecency which is only neceſſary *ex Hypotheſi*, is more than an inference thereof, which is fallacious, or at the moſt but probable; and if we ſpeak of this neceſſity, it is very falſe which you ſay, that that omiſſion which thus neceſſarily inferres undecency, inferres it in all that ever did, or ſhall omit it.

But you ſay that, *we know in Logick, that no propoſition is neceſſary, which is not* de omni *true in the whole Species of all and every one.*

Unto which I anſwer, that he who hath any tolerable knowledge in Logick, knoweth that what you ſay is to be limited onely unto that *neceſſity which is ſcientifical and demonſtrative*; for to ſay nothing of ſuch propoſitions as are neceſſary onely *hypothetically*, there are divers propoſitions abſolutely in themſelves neceſſary, ſetting aſide all outward circumſtances and conditions, which are not yet *de omni*.

1. I ſhall inſtance in divers particular propoſitions, as, *Quædam ſubſtantia eſt ſpiritus: quoddam corpus eſt mixtum.*

2. In ſeveral negative propoſitions, as, *nullus ſpiritus eſt corpus: nullus lapis eſt rationalis.* Now theſe are neceſſary propoſitions, becauſe of an immutable truth, and they are not *de omni*: For,

1. A particular propoſition is not *de omni*, but *de aliquo*: And then 2. a negative propoſition is not *de omni*; for *de omni* is oppoſed unto that which is κατὰ μηδενὸς *de nullo.*

Dr. Hammond. ſect. 17.

Nay, 'tis already paſt queſtion, that Mr. J. *in his firſt argument againſt my dictate (as he calls it) ſaith, that the light and law of nature is alſo a rule of decency, and ſo not onely cuſtome: And if ſo, then cuſtome is a rule of decency alſo, and not only the law and light of nature, and where cuſtome, and not the light of nature is the rule, there the omiſſion of that doth not neceſſarily inferre indecency. And of ſuch decency alone it is evident that I ſpake, on the head of Uniformity (and could not ſpeak ſenſe, if I ſpake, either of any other, or of the generall notion of decency, which is competible to any other) and from thence it follows demonſtratively that of that decency of which I ſpake (though not of that, of which it is certain I ſpake not) ſtill cuſtome is the onely rule of decency.*

This therefore I hope may ſerve in anſwer to his firſt charge, that of my timidity, that I dared not ſay what I ſaid not; together with a view of his conceſſion of the truth of what I did ſay, and the wary limitation of that conceſſion.

Jeanes.

1. I called your aſſertion, *viz.* Cuſtome is the onely rule of decencie, a *dictate*, and ſhall call it ſo ſtill, untill you can prove it, and when you bring any ſolid proof of it, abſtracted from your ſubterfuges, for limitations I cannot call them, I ſhall be contented to be your vaſſal.

2 You ſeem to intimate, that in the things you ſpeak of, cuſtome, and not the light of nature is the rule, but this is very falſe; for cuſtome is *menſura paſſiva*, as well as *activa*: When it is a rule of decency, it is firſt meaſured and regulated

gulated by the light of nature, and without ſuch regulation it is no rule of decency in any matter whatſoever; for cuſtome hath not the force of a law *niſi ſit rationabilis*, that is agreeable unto the dictate of right reaſon and the law of Nature; the law of Nature then is ſtill the principal rule of decency, ſpeake of what decency you will or can, and cuſtome is but a *rule ſubordinate* thereunto, and to be examined thereby.

3. If you ſpeak of ſuch decency alone, the omiſſion whereof doth not neceſſarily inferre undecency, in reſpect either of an *abſolute*, or *hypothetical* neceſſity, you doe not ſpeak of that decency which the Apoſtle commandeth; for that the Apoſtle ſhould command ſuch a decency, in the omiſſion of which, men onely boldly affirm, or meerly opine there is undecency, and cannot make good ſuch an affirmation or opinion, by any other than ſophiſtical, or at the beſt, but probable arguments, me thinks ſhould not ſink into the head of any rational man.

Yea, but you ſay, that you could not ſpeak ſenſe, if you ſpake either of any other, or of the generall notion of decency which is competible to any other.

Suppoſe I grant this, what then? this argument is of little prevalency with me, who am in this particular your *Antagoniſt*; for though I acknowledge and admire your great parts and learning, yet I think it not onely poſſible, but probable for you, or any other, though never ſo great a ſcholar, to ſpeake nonſence in oppoſition of the truth.

2. It is evident and certain that the Apoſtle ſpake of the general notion of decency, which is competible unto natural decency, and from thence it follows demonſtratively, that if it be ſo certain, that you ſpeak not of this decency, it is as certaine that your gloſſe of the Apoſtles 'Δεκμόνως is lame and maimed; for it leaves out what is chiefly meant by it, but of this before.

Dr. Hammond. ſect. 18.

Secondly, then to his ſecond charge, the unſufficiency of that limited truth (which is the utmoſt he will yeild my propoſition) to prove what I would have from it] *It will ſoon appear of how little force it is, when* 1. *my meaning was quite another thing from what he affixt to my words, or yeilded me in his limited conceſſion, as hath already been largely manifeſted; and* 2. *my concluſion is regularly conſequent to that which was alone my meaning. This latter the addition of a few words will clear alſo.*

Jeanes.

For anſwer unto this I ſhall referre unto what hath been ſaid already.

Dr. Hammond. ſect. 19.

My concluſion deſigned in that Section was the juſtifying of Uniformity of Ceremonies in the ſervice of God, and one of the grounds to ſupport that, the decency of thoſe ceremonies, wherein all ſhould joyn, and that decency ruled, and judged of by the cuſtom of the place in which ſuch and ſuch a ceremony was an uſual indication, and expreſſion of that reverence, which being due from all inferiours to their ſuperiours, is much more due from all Chriſtians to God.

Jeaxes.

Jeanes.

1. *Humane ceremonies* have two acceptions. 1. They are taken *largely* for all *circumstances* of order, decency; as also for all meere *indicant* signs of reverence, and these for distinction sake may be called *circumstantial ceremonies*: but these are not the ceremonies in question; for the Non-conformists acknowledge these law full, and so also Uniformity in them; but yet of these ceremonies, custome is neither the onely or principal rule, as shall be manifested when I come unto the examination of your Answer unto my Objections against this your dictate.

In a second place, humane ceremonies are taken *strictly*, onely for such as are *doctrinal, symbolical, and sacramental*, and unto such neither *decency nor reverence obligeth us.*

Not, first, the Apostles decency; because in the omission of them there is no undecency.

Not, secondly, that reverence which is due unto God in his worship, because in the omission of them there is no irreverence committed; you may think my notion of reverence to be too narrow; but 'tis the utmost *I* can grant you; and indeed 'tis all that Scripture and Reason call for: *reverence* and *irreverence* are *privatively* opposed, and between *privative opposites*, in a capable subject, there is no *medium*, either of *abnegation* or *participation*, and therefore when there is no irreverence in the external worship of God, that worship is reverently administred: now that *Baptisme* is unreverently administred when the Crosse is omitted, or that publique Prayers and Preaching are unreverent, when the Surplice is left off, may perhaps be very affectionately averred by you and others, but I do not hope to live so long as to receive from you, or any man living, for it, so much as the shadow of an argument.

In the first place then you see that *reverence* bindeth not to *humane, religious, mystical ceremonies.*

Nay, in a second place, it bindeth to lay them quite aside, because Gods Ordinances are treated very irreverently, when mens inventions are joyned with them, when men set their *thresholds by Gods thresholds, and their posts by his posts*, Ezek. 43. 8. that is, when humane inventions are added unto Gods precepts.

Yea, but you may perhaps say, our Ceremonies are joyned with Gods Ordinances onely as *adjuncts, or annexaries, not as parts of Gods worship.*

But unto this I reply in the words of *Ames* unto *Morton*, all *external ceremonies, whose proper use is the honouring of God, are external worship, as all divinity sheweth.* Reply unto gen. Def. pag 19.

Thirdly, the pretence of reverence in Gods worship, hath oftentimes been an inlet unto many superstitious practises; this *Ames* sheweth in his Reply unto *Mortons* particular Defence, &c pag. 69. *Out of such conceits as this*, saith he, *all superstition hath crept into the Sacrament. For expression of reverence, some would not touch the bread with their hands, or the cup either, but have both bread and wine put into their mouthes. Some more agreeably to Courtly fashion (urged by the Dependant) where meat is taken with silver forks, instead of hands, devised a silver pipe to suck up the wine through. Some would not have bearded Lay-men tast of the wine at all: And many for meere reverence (as they say) will neither touch wine nor bread, abstaining altogether from the Sacrament.* All these usages might have been, and may be customary,

ſtomary, and yet cuſtome cannot legitimate them and make them decent. I ſhall conclude all that I have to ſay unto theſe two laſt Sections with a remarkable paſſage in *Parker* his Treatiſe of the Croſſe, *part.* 1. *pag.* 112. 'The ſecond 'office of the Croſſe is to procure reverence to aptiſme, *nè putetur eſſe communis ablutio* : Which is the office of the Salt, the Taper, and the reſt of Po-'piſh ſigns, which how cut we off, but with this Ax that beheadeth the Croſſe as 'wel. *Non exiſtimandum*, &c. We muſt not think but that the Baptiſm of Chriſt, 'and of the Apoſtles was performed with reverence enough, when theſe ſigns 'were wanting; neither muſt we take upon us to be wiſer than they. To pro-'cure right reverence to the Sacrament, is to lay open the inſtitution by the 'Preaching of the Word, and then to deliver it in that ſimplicity in wh ch we 'have received it. To adde ſigns over and above is not to honour it, but to de-'file it. Indeed the Ark had been more honourably intreated, if it had been ſent 'home again as it came into the land and hand of the Philiſtines. They thought 'they could not honour it ſufficiently, unleſſe they ſet a budget by it of certain 'new deviſed ſigns to wait upon it, which did defile it. *David* emptyed this 'budget, and did wel: Howbeit, their Cart he thinketh cannot well be ſpared, 'for which the Lord made a breach in Iſrael, untill he drave him to confeſs 'that he was not ſought in due order, as long as one Ceremony of the Philiſtines 'did remain. The Lord ſhew mercy to our Church, otherwiſe he will ſhew, that 'our emptying of the Popiſh budget, in baniſhing the ſalt, the oyl, the ſpittle, 'with the reſt, will not be judged ſufficient, unleſs we ceaſe alſo with a Croſs of 'theirs to cart Baptiſme, which ſhould be born up to reverence no other way 'than by the ſhoulders of the Levites, I mean the labours of thoſe Preachers 'which now (alaſs) lye in the duſt, becauſe they wil not defile their hands by 'touching of this Philiſtim cart for to uphold it.

Dr. Hammond. ſect. 20, 21.

In theſe it is certain, cuſtome is the rule and the onely rule of decency: Neither nature nor Gods Law obliges all mankind to this, or that expreſſion of reverence. Severall nations have their ſeveral manners of doing it; onely nature tels us, that the moſt reverent manner of treating is beſt becomming God, and that it cannot be decent, to treat God in that manner as we would not doe any Superiour beſide, and Gods own expoſtulation about the offering of polluted bread upon his Altar, and of ſacrificing the lame and the ſick, Mal. 1.8. *is a confirmation of that*; Offer it now, *ſaith God*, unto thy Governour, will he be pleaſed with thee?

21. *Apply this to a particular caſe, to a Nation, where 'tis cuſtomary to addreſs to Kings kneeling, and there the Analogie will hold exactly (but not where that is not cuſtome) Among ſuch I may ſay*, Did ever any man that had his limbs and health offer a *Petition to his Prince in the geſture of ſitting, or lying along upon a table? and if he did not, then I muſt, I ſuppoſe, regularly conclude from cuſtome, the only rule of decency in ſuch matters, that according to Gods arguing it cannot be decently done in his ſervice, which is the tendring our petitions or requeſts to that infinite Majeſty. And ſo proportionably in other things.*

Jeanes.

Your exemplification of the indications and expreſſions of that reverence of which cuſtome is the only rule, by inſtancing in kneeling in prayer, when wee tender

tender our petitions or requests to the infinite majesty of God, is very impertinent; for it is very evident, that custome is not the only rule of it, because it is sufficiently warranted both by Scripture and the light of Nature.

Unto all this I shall adde a distinction of *reverence*; it may be taken sometimes *largely*, and so it comprehends *adoration*: sometimes *strictly*, & so it is distinguished there from; for reverence, is due unto the Ordinances of God, adoration, and worship onely unto God: custome may be *a partial and subordinate rule* of the signs of reverence, taken strictly, whereupon by custome, uncovering of the head is a general or common gesture of reverence, to be used with discretion in all religious exercises; but now as for the indications and expressions of adoration, I do think the Scripture a sufficient rule of them, where, I do not exclude the *law and light of nature*, for *materially* considered, it is a part of Scripture.

Dr. Hammond. sect. 22.

This I did not apply to the Crosse in Baptism, and the Ministers using of the Surplice, as being not pertinent to that place. Another head was set apart for those, and proceeded to sect. 28. the Crosse expressly named, and the Surplice implyed under the title of other Ceremonies, of which it may there be seen, what my conclusion was, not what is here deem'd incumbent on me to prove, that the omission of them infers indecency, but that standing on those grounds, whereon they are known to stand, Conscience duly instructed, cannot think it necessary, or tending to edification to cast them causlesly out of this Church, or the whole Liturgie for their sakes.

Jeanes.

What you said, was applyable unto the Crosse in Baptisme, and the Ministers using of the Surplice. for your conclusion was, *the more then lawfulnesse of prescription of ceremonies in a Church, and of Uniformity therein*; and here *sect.* 19 you acknowledge that your conclusion, designed in that Section, was the justifying of Uniformity of Ceremonies in the service of God: now I had reason to think that you speak of humane, religious, mystical ceremonies, because such onely were opposed by the Non-conformists, and such the Crosse and Surplice were, eminently, though not exclusively.

2. If your design be to justifie doctrinal ceremonies from the Apostles command of decency, then 'tis incumbent on you to prove that the omission of such ceremonies doth infer undecency; for if it doth not infer undecency, then therein there is no transgression of the Apostles precept, and if the Apostles precept be not transgressed by the omission of them, the Assembly had no cause, upon that account, to repent of their casting such ceremonies out of the Church of God.

Dr. Hammond. sect. 23, 24.

And yet if Mr. J. shall now desire to know what the grounds of these two Ecclesiastical rites are, which alone he is pleased to name, on perswasion, I suppose, that they were as fit, if not fitter than any others for the disproving my position, of (custome being the onely rule of decency) *I shall now render him a brief account of them, such as may in some degree confirm the truth of it.*

24. *And first for the Crosse in Baptism.* 1. *'Tis known to all, that our Christian course is a spirituall Warfare under* Christ *our great Generall: Now it is, and alwaies hath*

hath been customary over the world, that in a militia there should be some Banner, or Ensign, to which every one should resort, and fight under it. This hath custome made decent among all; and supposing that custome, the omission of it in an Army is indecent, yet not so, as things dishonest, or breaches of the Law of Nature are indecent.

Jeanes.

1. As our Christian course is a spiritual warfare, so unto this the *Ordinances* of Christ Jesus are a more suitable *Banner* or *Ensign*, than any humane invention whatsoever: But you think that the Banner requisite in our spiritual warfare must be of humane invention, not divine institution; for otherwise you speak nothing to the purpose; and if the omission of such a Banner or Ensign be undecent, you may arraign Christ and his Apostles as guilty of undency.

2. The signe of the Crosse hath been a long time used by *Antichrist*, as an *Ensign* or *Banner*, and is it undecent to lay aside the *Ensign* or *Banner* of an enemy?

3. How little weight there is in the customary use of a *Banner* for the decency of the sign of the *Crosse* in *Baptisme*, will be apparent by these following considerations.

1. It is a custome in Armies for different companies or troupes to have *Banners* or *Ensigns*; but it was never the custome of any Armies for every severall souldier to carry a *Banner* or *Ensign*: from the custome of a *Banner* or *Ensign* then, how you can conclude for the signing of every singular Christian with the sign of the *Crosse* passeth my imagination.

2. The customary use of a Banner is in the whole war, and not onely at the first enrolement of Souldiers, and therefore if it prove any thing for the *Sign* of the *Crosse*, it will conclude for the frequent and constant use of it all the time of our warfare; and this I hope you will not plead for.

3. A *permanent Crosse* hath more proportion unto the *Banners* and *Ensigns* of Armies than the *transient* and *aërial Crosse*; and yet there be some of your party, who allow of the transient Crosse in Baptisme, that dislike permanent Crosses in Gods worship; because they think there is more danger of superstition in them: Now these men, in all probability, lay no great stresse upon this your resemblance of the sign of the *Crosse* to a *Banner* or *Ensign*, and my reason for this my conjecture (for I urge it onely as a conjecture) is, because they reject all *permanent Crosses* in *Gods Jervice*, which doe more resemble a *Banner* or *Ensign* than a *transient Cross*.

4. I have done my best to sound the depth and strength of your argument, and if I be not deceived, thus it stands: The omission of a Banner or Ensign, in our spiritual warfare, that was used by the Primitive Christians, is undecent; but the sign of the *Crosse* in *Baptism* was thus used by the Primitive Christians, therefore omission of it is undecent.

By Primitive Christians, I suppose you doe not mean the *Apostles*, or such *Apostolical persons* as were guided by an infallible spirit, and then I deny your *Major*, and for this my denial I shall give you two reasons.

1. In Christ our *great Generall*, *the Captain of our salvation*, *were hidden all the treasures of wisdome and knowledge*, and therefore he knew better what was decent in his worship, than all Primitive Christians, han all the Fathers and Councils that ever were in the world; and therefore seeing there is such a deep si-

lence

lence of the Crosse in his word, I shall never think it so highly decent as you pretend, so decent, that the omission of it is undecent.

2. It is, and alwaies hath been customary over the world, at least in civil and wel-governed Nations, that in a Militia all should be done by Commission derived from the General. *Manlius* put his own Son to death for fighting with an enemy, though he had the Conquest, because it was without order, and *L. Papyrius Cursor* had, for the same reason, executed *Q. Fabius Rutilianus*, though he had gained a great Victory over the *Samnites*, but that the generall intercession of the people of *Rome* pacified him. But now our Prelatists can produce no Commission from our *great General*, to use any *Banner* or *Ensign in his worship*, but such as he hath already instituted, his Word, Sacraments, Discipline, and therefore I shall condemn the usage of any such Banner or Ensign, as a transgression against his Military discipline. After the writing of this, I found this your objection both propounded and answered by *Scharpius*. Scharp. curs. theol. tom. 2. pag 39, 40

Ob. *Milites debent habere signum militare, quo ab aliis distinguantur: At Christiani omnes sunt milites*, Eph 6 11. *ergo & signum habere debent, & per consequens signum crucis.*

Resp. *Negando illud conseq quia habent alia signa, nempe internum signum fidei, & externam confessionem, & participationem verbi & Sacramentorum*, &c. What he speaks of external confession and participation of the Word and Sacraments, wil satisfie what you say.

I cannot here passe by a passage in *Whitaker* against *Duræus*, pag 191, 192. in the Edition of his Works in Fol. *Duræus* having cited many Fathers for the Ceremonies added unto Baptisme, *Whitaker* thus replyeth unto him: *Mea vero non interest quid Clemens, quid Leo, quid Damasus, quid quisquam alius Pontifex ad Baptismi Sacramentum adjecerit. Christus ecclesiæ nihil de istis ceremoniarum nugis mandavit, nec in illis crebris, quos in scriptura legimus, baptismis, ulla harum rerum mentio reperitur. Nam vero putemus recentiorem ecclesiam melius perspectum habuisse, quibus in Baptismo ceremoniis uti oporteret, quam Christum ejusque Apostolos?*

Before I proceed further, I shall take notice of the limitation that you have in the close of sect: 24. of your assertion of undecency in the omission of a Banner in an Army: *It is not so undecent*, say you, *as things dishoneſt, or breaches of the Law of Nature*; Now if you apply this unto the omission of a Banner in our spiritual Militia, I thus object against it: The publique worship of God is a chief part of our spiritual warfare, and the command of decency in that is, saith your *Hooker*, an edict or Law of Nature, and whatsoever is therein undecent transgresseth against this Law: If the omission then therein of a Banner or Ensign of humane invention (for of such only you speak) be undecent, 'tis so undecent as things dishoneſt, or breaches of the Law of Nature are undecent.

Dr. Hammond. sect. 25, 26, 27, 28.

And the Crosse on which Christ was crucified, the Embleme also of that state that every Christian enters into, a constant, courageous patience for all afflictions, was by the Primitive Christians thus used, as their Symbol or Ensigne, and every man that is inrolled in the Christian Militia, is by him that inrolles him, signed with it; and this practise being thus founded, and revived in the Church, Saint Augustines words are worth remembring, and cannot be denyed to have truth in them: Sig-

num

signum crucis nisi adhibeatur, sive frontibus credentium, sive ipsi aquæ quâ regeneramur &c. nihil ritè perficitur: Unlesse the sign of the Crosse be used either to the foreheads of the beleevers (who are baptised) or to the water itself by which we are regenerate, it is not duly performed. i. e. *with such ceremonies as by custome of the Church, the rule of decency, belong to it; and,* crucis signo in fronte hodie tanquam in poste signandus es, omnesque Christiani signantur (*de Catechiz. rud. cap.20.tom. 4.p. 915.*) *thou must be signed now in the forehead with the sign of the Crosse, as the Israelites on their door-posts, and so must all Christians. In the forehead particularly* (c) in fronte figat, ubi sedes pudoris, *because the seat of shame is there, which we render, in token that the baptized shall not be ashamed.*

c Tom.10. p.289.B.

26. *The usage of this ceremony of signing with the Crosse, was, we also know, frequent in the Church (while the gifts of healing continued) in* (d) *curing diseases, and casting out Devils, so that* Athanasius *frequently affirms of it,* (e) τῷ σημείῳ τοῦ σταύρου πάσα μὲν μάγεια παύεται, πάσα μὲν φαρμακεία καταργεῖται, καὶ πάντα μὲν τὰ εἴδωλα ἐρημοῦται, καὶ καταλιμπάνεται; *by the sign of the Crosse all Magick, and Witchcraft is brought to nought, all the Idol Temples laid waste and empty.*

(d) See Aug. de Civit Dei. l. 2.c.8.

(e) De Incarnat. Tom.1. pag. 84. *So* pag.101.D. Τῷ σημείῳ τοῦ σταύρου καὶ μόνον ὁ ἄνθρωπος χρώμενος ἀπελαύλει τούτων τὰς ἀπάτας. And pag.102.6. χρησάσθω τῷ σημείῳ τοῦ λεγομένου πὰρ' αὐτοῖς σταύρου, καὶ ὄψεται πῶς δι' αὐτοῦ δαίμονες φεύγονται. And *contr. Arian. Or.1. pag.285.A.* Ὁ τάλας ὑπὸ τῶν τὸ σημεῖον ἐν μετώπῳ περιφερόντων ἀποστρέφεται τεταπεινωμένος καὶ κατησχυνημένος. *And* Præsente signo crucis obmutescit Paganitas. *Aug. T. 4.229.B. And* 832. B. Dæmonia nominatâ cruce Christi terrentur, si impensius fiat, fugantur. Dii Paganorum metu crucis responsa dare non possunt.

27. *And then Baptisme being the exorcising of Devils (the ancient Catechists wee know were called Exorcists) the rescuing of a person from the power of Satan into Gods Sonship and Family, what can be more proper, or agreeable, or exactly symbolical, than the use of this in Baptisme, according to that of* Tertul. de Resurr. Carn. Caro signatur, ut anima muniatur, *the flesh or body is signed, that the soul may be defended or fortified?*

28. *And if instead of the* (f) *frequent use of it among the ancients, even* (g) *before the cumbersome weight of Ceremonies came in,* (ἐν τῷ χαιρῷ προσευχῆς κατασφραγίζωμεν τοὺς τῆς σφραγίδος ταύτης δεομένους, *saith the Author of the* Quest. and Resp. *ascribed to* Justin Martyr, Qu. ριη. *pag. 364. in time of prayer we sign those that are any way ill affected) we in our Church retain it onely in our solemne entrance into Christs camp, in token that we mean valiantly to fight under his banner, and in confidence that he that thus signed to* Constantine *victory from Heaven* (ἐν τούτῳ νίκα, *in this overcome) will thus give grace, and seal to us victory over our ghostly enemies: what question can there ever be of the perfect decency of this usage among us?*

(f) Ad omnem progressum frontem crucis signaculo. *Tertul. de Cor. Mil.c.3.*

(g) Vide Narrat. Hippolyti Apostolorum συγχρόνου, apud Pallad. Hist. Laus. pag.1049. Ὅλην ἑαυτὴν σφραγίζασα τῷ μυστηρίῳ τοῦ σταύρου ἐξελθοῦσα ἄφθορος.

Jeanes.

Jeanes.

Here you heap up many Teſtimonies of the Fathers for the Sign of the Croſs, unto which it is no difficult matter to adde more, but you might very wel have ſpared all this labour; for firſt, it is not unknown unto you, how your Adverſaries hold, that the Hyperbolical ſayings of the Fathers, touching the Croſſe, are no waies juſtifiable; hear what Biſhop *Morton* quotes out of the Abridgement, and Mr. *Hy*, pag. 237, 238. *Sundry of the Fathers put holyneſs in the Sign of the Croſſe, and wrote of it very ſuperſtitiouſly. Some telling us that it was a terrour againſt Devils, attributed a power thereunto of working Miracles; What ſhall we ſay? but that the Croſſe hath been as ſuperſtitiouſly abuſed by the Fathers, as by the rankeſt Papiſts, ſaving that the Papiſts have rancked it with divine worſhip, and ſo beſtowed more honour upon t than ever the Fathers did afford it.* Biſhop *Morton* hath attempted to give an Anſwer hereunto, but Dr *Ames* hath ſo replyed unto him, as that hee hath ſate down, and neither he, or his Second, have in this rejoyned any thing unto *Ameſius*.

Unto this of the Abridgement, and Mr. *Hy*, let me adde what Mr. *Parker* hath obſerved in the Fathers ſpeeches concerning the Croſſe, *Treat. of the Croſs, part. 1. pag. 90.* 'Chew a little upon theſe ſpeeches, it may be they will tell thy 'taſte how unſavoury the Fathers are, in the matter of the Croſſe: '(*o*) With the ſign of the Croſſe it is that the Body of our Lord 'is conſecrated, and the Font of Baptiſm ſanctified. With (*p*) 'the Sign of the Croſſe is the wave of Baptiſme conſecrated. (*q*) 'By the Sign of the Croſſe is the Lords Body conſecrated. 'The Font of Baptiſme ſanctified, and all things whatſoever 'are made holy, they are made holy with the ſign of the Lords 'Croſſe. (*r*) we glory in the Croſſe of the Lord, whoſe virtue 'worketh throughout all Sacraments: without which ſign nothing 'elſe is holy, nor any other conſecration that commeth to effect. '(*ſ*) With the ſign of the Croſſe is the Fonte of Regeneration 'made holy; and to ſpeak fully, all Sacraments are perfected by 'his virtue. (*t*) Unleſſe the ſign of the Croſſe be applyed to the 'foreheads of the Beleevers, or to the water whereby they are rege- 'nerated, or to the ſacrifice whereby they are fed, none of theſe 'are rightly performed. (*u*) The water of ſalvation is not the 'water of ſalvation, unleſſe being conſecrated in Chriſts name, it 'be ſigned with his Croſſe. Again. (*w*) The water is good for no 'uſe of future health, without the Preaching of the Lords Croſſe. 'But when it is conſecrated with the Myſterie of the ſaving Croſſe, 'then it is tempered to the uſe of a ſpiritual waſhing, and of a ſaving Cup. As 'therefore *Moſes* threw the wood into the waters of *Marah*, and made them 'ſweet, ſo the Prieſt ſends the Preaching of the Lords Croſſe into this Font, 'and the water thereof is made ſweet unto grace.

o Auguſt. de tempor. 181.
p Idem Cont. Pelagium. lib. 6 c. 8.
q Chryſoſt. in Mat. 16. homil. 55.
r Cypr. lib. de bapt.
ſ Aug. de Sanct. Serm. 19.
t Aug. in Johan. tractat. 18.
u Aug. de utilitat. pœnitent.
w Ambroſ. de iis qui initiatur. Myſt. cap. 3.

By this you may ſee that your allegations out of the Fathers are in vaine, unleſſe you had added a proof of their infallibility, or that they are to be a rule of our faith in matters of this nature.

2. 'One Papiſt is found (ſaith *Parker*, part. 1. pag 77.) who ſaith, the Fa- 'thers meant not of the outward ſign, but of the thing ſignified, which is 'Chriſts death: It is well, that we have this confeſſion from him, that the

Fathers cannot be justified, in case they mean the outward sign, which they mean undoubtedly, or else our opposites doe us great wrong, who object the Fathers against us in the Outward ceremony of the Crosse, &c.

3. Those that are but tolerably versed in the Fathers, cannot but confesse, that they ascribe very strange things unto the sign of the Crosse; as that it is a necessary requisite of Baptisme, that it was an Amulet against the Devil, and an instrument of Miracles, a fence or fortification of the soul against all spirituall adversaries; but these Hyperbolies, however you may excuse them, yet they are so grosse, as that they are utterly uncapable of any just Apology to be made for them; and this without more adoe might suffice for answer unto sect. 25, 26, 27, 28. But I shall farther give you some general exceptions against those testimonies of the Fathers you alledge, and next, say something unto them taken severally and apart.

My general exceptions shall be six.

The first, the not using of the Crosse by Christ and his Apostles, is a greater prejudice against it, than all the countenance can be given unto it by the Fathers of after ages; alasse! what are *Augustine*, *Athanasius*, *Tertullian*, &c. whom you quote, in comparison of our blessed Saviour: unto them *the Spirit was given but in measure*, unto him *without measure*, *Joh.* 3.34. And, *it was a spirit of wisdome and understanding*, *a spirit of counsel and knowledge*, Isa. 11. 12. and so was able to make ample and sufficient provision for any religious Ceremonies in his Church that he thought requisite: Why should not we content our selves with those few that he hath ordained? especially seeing no mortal men can produce a *patent* from him for the institution of any other: and why should we think the omission of the Cross in Baptism undecent? seeing it was omitted by Christ himself and his Apostles; for that it was omitted by them, is confessed by a learned Conformist, Dr. *Fulk*, in answer unto the *Rhemists*, pag. 252. 'Neither was the sign of the Crosse, saith he, in any estimation with the Apostles, or 'the faithful in their time. *Tertullian* indeed, reckoneth signing with the Crosse 'to be an old Tradition, which yet is no more certain to have been used by the 'Apostles, than other like Ceremonies which he there nameth, as the tasting of 'Milk and Honey by them that were baptised, and the abstinence from washing for a week after baptism, oblations for birth-dayes, and such other, long 'since abolished, which they should not have been, if they had been ordained by the Apostles as necessary for Christian Religion. As a man runneth 'to the Fountain, saith *Cyprian*, when the channels are defiled, so must 'we repair to the practise of the first Church, which is the Fountain of all 'piety: *non est attendendum* (saith he) *quid aliquis ante nos faciendum putaverit, sed quid, qui ante omnes est, Christus fecerit, & faciendum præceperit.* Agreeable hereunto is that which Mr. *Parker* part. 1. pag. 100. quotes out of *Sadeel* against the Monks of *Burdeaux*. 'When the Monks of *Burdeaux* affirm the signs which 'are added to Baptisme, are an ornament to it, we thus reply: Are they 'wiser than Christ Jesus, who hath ordained his Sacrament in so great purity 'and simplicity, and who knoweth better than all the men in the world, what 'ornament was fittest for it? If it be but the covenant of a man, when it is confirmed, no man abrogateth it, or addeth any thing to it: What arrogancy is it 'then to adde to the institution of Christ?

A second exception of the Non-conformists against the Testimonies of the Fathers for the sign of the Crosse, is, that they doe not contribute so much honour

nour thereunto, as the ſuſpected infamous birth and original of it doth diſcredit: In all probabilities, ſay they, that Devilliſh Heretick, *Valentinus*, was the firſt Author and Father of it, the firſt that advanced it unto any religious uſe; and this they prove out of *Irenæus*. *Parker* part. 1. pag. 75 averreth, that it appeareth by the Text of *Irenæus*, that *Valentinus* did uſe the figure of the Croſſe, to expreſſe one of his *Æones* by; and as *Valentinus* was the Father of it, ſo *Montanus*, ſay they, was the Nurſe of it. Dr. *Fulk*, as I told you, was a Conformitant, and no enemy unto the ſign of the Croſſe, ſo he profeſſeth of himſelf in his confutation of the Rhemiſts pag. 87. *As for the ſign of the Croſſe, ſo it be without ſuperſtition, we can abide well enough.* And yet this man pag. 252. tels us, that *Valentinus the Heretique was the firſt that made any great account of it*; and cites for it too *Irenæus*, as well as the Non-conformiſts.

A third exception againſt the pretended antiquity of the Croſſe, and the Teſtimonies of the Fathers in that behalf, is, that divers Ceremonies *Coëval* with the Croſſe are not urged, but aboliſhed, and yet they were never proſtituted unto ſuch ſuperſtitious and idolatrous abuſes as the Croſſe hath been: And therefore why ſhould the Croſſe be ſuch a Favourite, as to be retained? This exception you may ſee thus managed by *Parker*, part. 1. pag. 39. 'If our Op-
'poſites muſt needs drink of this Ciſtern of antiquity, then let the
'(*q*) Oyle it ſelf of Baptiſme, be revived: Yea, (*r*) Baptizing
'by Lay-men; for theſe be as ancient as the Croſſe, and ſprang a-
'bout the ſame time with it. Sure with farre better reaſon may
'they rake out of their graves, the ceremony (*ſ*) of Kiſſing the
'Infant Baptiſed; the ceremony of the (*t*) Ring given in Baptiſm,
'for an obſignation of Faith and Profeſſion; the ceremony of pur-
'ing (*u*) Milk and Hony into his mouth; And laſtly the Ceremony of
'the (*w*) White Garment, wherewith the Baptiſed was wont to
'be clothed. Theſe being equal to the Croſſe, both for Antiquity,
'and for profitableneſſe of ſignification, and ſurmounting it in o-
'ther reſpects, as that they were never ſo much abuſed as the Croſſe
'hath been, nor now import ſo much perill as the Croſſe bring
'eth with it, may give wiſe men cauſe to wonder, why theſe ſhould
'be buried in a tomb ſealed up, while the Croſſe not onely liveth, but alſo do-
'mineereth.

q Beat. Rhenan. in Tertul: de Coron. milit. Magdeburgenſ. centur. 3. cap. 6. tit. tit. Baptiſ.
r Madgeburg. ex Tertul. de Baptiſt.
ſ Cypri lib. 3 Epiſ. 8.
t Tertul. de pudicit.
u Tertul. lib. de coron. milit.
w Idem de Bapt. & Beat. Rhenan. in lib. de coron. milit.

A fourth exception againſt the ancient uſe of the Croſſe by the Fathers, is that it is over-ballanced by the Papiſts abuſe of it unto Idolatry: The *Brazen Serpent* was ordained by God, and yet when it was abuſed unto Idolatry, *Hezekiah* did well to break it in pieces, 2 *King.* 18. 4. And therefore the Croſſe being a *humane invention altogether unneceſſary* in Gods worſhip, is for the Idolatrous abuſe of it rightly aboliſhed. The force of this conſequence may be gathered from what two Engliſh Biſhops ſay.

1. From what Biſhop *Abbot* hath from a tranſlation of a paſſage out of the Canon Law, Def: of Mr. *Perkins* part. 1. pag. 168. 'If our Predeceſſors have done
'ſome things, which at that time might be without fault, and afterwards be tur-
'ned to errour, and ſuperſtition, we are taught (ſaith the Law) by *Hezekiahs*
'breaking the Brazen Serpent, that the Poſterity may aboliſh the ſame without
'any delay, and with great authority. The very ſame words are urged in the like manner by Dr. *John Rainolds* in his Conference with *Hart*, page 510. As alſo by *Hooker* in his Eccleſiaſtical Politie, pag. 347.

2. From what *Jewel* saith for the abolition of Images, because of their Adoration, Repl to *Hardings* Answ: artic 14. pag 383. 'The best remedy in this behalf, 'and most agreeable with Gods Word, is utterly to abolish the cause of the ill. So 'the godly King *Hezechias* took down, and brake in peeces the Brazen Serpent; 'notwithstanding *Moses* himself by Gods special commandment had erected it; 'notwithstanding it were an expresse figure of Christ hanging upon the Crosse; 'notwithstanding it had continued so many years; notwithstanding God by it 'had wrought so many Miracles. So the godly Bishop *Epiphanius* rent in sunder 'the Image of Christ painted in a cloth; and said, It was against Gods com-'mandment, a thing superstitious and unmeet for the Church, and people of 'God; notwithstanding it were the Image of Christ. So the godly Emperour '*Theodosius* made his Proclamation over all his Dominions in this sort; *Signum* '*Servatoris nostri, quocunque loco reperietur, tolli jubemus*: We straitly command, that 'the Image of our Saviour be taken down, in what place soever it shal be found: 'notwithstanding it were the Image of our Saviour. So it is decreed in the late 'Council of *Ments*, that, when Images happen to be abused by the people, they 'be either notably altered, or utterly abolished.

Unto these two I shall adde the testimony of *Augustine*, De *Civitate Dei lib.* 10. c. 8. *Æneum sane Serpentem propter facti memoriam reservatum cum postea populus errans tanquam Idolum colere cœpisset, Ezechias Rex religiosa potestate Deo serviens, cum magna pietatis laude contrivit.* Suppose then, though not grant, that the Ancients lawfully and laudably used the sign of the Crosse, as a *commemorative sign* of Christs death, and a *monitory sign* of their duty, yet seeing it hath been made by the *Papists* such an abominable Idol, there is very good reason for the utter casheering it out of Gods worship.

A fifth exception is, that our Crosse is not the Fathers Crosse, who never annexed any word unto it, and therefore ours is the more Sacramental; for this see *Ames* in his Reply to *Mortons* particular Def page 27. As also Mr. *Parker* part. 1. pag. 114.

My sixth exception I shall give you in the words of Mr. *Parker*, part. 1. page 133. 'What though the custome of the Fathers, who used the Crosse for a sign 'of Christ, were on all sides good, the times doe differ. They lived in an age 'when it was despised; wee in a time when it is adored. They in a time when 'it professed the Faith; we in a time when it is common to Papists. They in a 'time when it was used over all the Church for the sign of Christianity; we in an 'age, when out of our own Church it is no where used but for a sign of Anti-'christianity. In regard whereof we may wel appeal to the old Canons, *Regulæ Patrum traditæ sunt* (saith *Gregory*) *prout res postulare videbatur, temporis, loci, personarum, reique ipsius habitâ ratione.* And *Leo*, *sicut quædam sunt, quæ nulla possunt ratione convelli, ita multa sunt, quæ pro necessitate temporum, ac consideratione ætatum oporteat temporari.*

But I shall proceed to the examination of your testimonies apart.

Dr. Hammond.

Saint Augustines *words are worth remembring, and cannot be denied to have truth in them* (b) Signum crucis nisi adhibeatur, sive frontibus credentium, sive ipsi aquæ qua regeneramur, &c. nihil ritè perficitur; *unlesse the sign of the Crosse be used either to the foreheads of the believers* (*who are baptised*) *or to the water it self by which*

b In Joh. Tr. 118.

which we are regenerate, it is not duly performed, i. e. with such ceremonies as by custome of the Church, the rule of decency, belong to it.

Jeanes.

Saint *Augustins* words at large are as followeth, *Quod signum nisi adhibeatur, sive frontibus credentium, sive ipsi aquæ qua regeneramur, sive oleo quo Chrismate unguntur, sive sacrificio quo aluntur, nihil eorum ritè perficitur.* Saint *Augustine* here you see approves of the Chrisme, and of the crossing of the Oyle therein, and sets it check by joule with the water in Baptism and the Sacrament of the Lords Supper; now your friends doe hope that you doe not concurre with him herein; and if you doe not, why doe you urge us with the authority of his Testimony?

2. If you apply Saint *Augustines* words to our times, and aver, that they cannot be denyed to have truth in them, then your opinion is, that unlesse the sign of the Crosse be used to the water in Baptism, and to the Elements in the Lords Supper, these Sacraments are not duly performed with such ceremonies, as by custome of the Church, the rule of decency, belong unto them; and then what Apology can you make for the Church of *England*, that never since the Reformation used any of these Crossings.

3. Suppose Baptism in *Augustines* time had been administred without Crossing of either the forehead of the Baptised, or the water wherewith they were baptised, it had then indeed been performed not with such ceremonies as by the Custome of the then Church belonged unto it: and so *Fulk*, in his Confutation of the *Rhemists*, expounderh *Augustines ritè*, page 693. but this concludes nothing against us; for we hold that such Baptisme hath been *ritè*, that is, duly, lawfully, and laudably administred, because it would have been agreeable unto Christs institution, which alone, and not the custome of the Church, is the rule of its administration,

4. These words of *Augustine* are at best, but *propositio malè sonans*; for they carry a palpable appearance of evill, because they plainly seem to assert the necessity of the Sign of the Crosse unto Baptisme and the Lords Supper. *Bellarmine* bringeth them to prove, that nothing can be consecrated without the sign of the Crosse, *de Sacra confirm. lib. 2. c. 13* as also to justifie their Crossings, that they use in the Masse, *de Missa, lib. 3. c. 13.* And there's a Popish Ballad mentioned by the Abridgement, and transcribed in *Parker*, wherein I beleeve this is one of the places in *Augustine*, related unto, part. 1 p. 92.

Without the Crosse Saint Augustine *saith,*
(Read him and you may see)
1. *No man is stedfast in the Faith,*
Nor Christened well may be.

No Sacrifice, no holy Oyle,
No washing in the Font,
2. *Nor any thing can thee assoyle,*
If thou the Cross do want.

Children by it have Christendome,
The water's blest also:
3. *The Holy Ghost appears to some,*
And gifts of Grace bestow,

When

When that this Croſs is made aright,
Of them that hallowed be:
4. Where it is not, there wanteth might,
For ought that I can ſee.

But the very Canons of the Convocation doe diſclaime all neceſſity of the ſign of the Croſſe in Baptiſme, ‘ The Church of *England*, ſince the aboliſhing of ‘ Popery, hath ever held and taught, and teacheth ſtil, that the ſign of the Croſs ‘ uſed in Baptiſme is no part of the ſubſtance of that Sacrament; for when the ‘ Miniſter, dipping the Infant in water, or laying water upon the face of it (as the ‘ manner alſo is) hath pronounced theſe words (*I baptize thee in the name of the Father, and of the Son, and of the Holy Ghoſt*) the Infant is fully baptized; ſo as ‘ the ſign of the Croſſe being afterwards uſed, doth neither adde any thing to ‘ the virtue, or perfection of Baptiſm; nor being omitted, doth detract any thing ‘ from the effect and ſubſtance of it.

Dr. Hammond.

And, Crucis ſigno in fronte hodie tanquam in poſte ſignandus es, omneſque Chriſtiani ſignantur (de Catechiz. rud. c. 20. tom. 4. pag. 915.) *thou muſt be ſigned now in the forehead with the ſign of the Croſſe, as the Iſraelites on their door poſts, and ſo muſt all Chriſtians.*

Jeanes.

Whereas you ſay above, that *Auguſtines* words cannot be denyed to have truth in them, you mean theſe laſt quoted, as well as the former; and if this bee ſo, then it will be an eaſie matter for you to clear up by argument this undeniable truth that is in them. God commanded the Iſraelites to ſtrike the lintel and the two ſide poſts of the door with the blood of the Paſſeover; therefore all Chriſtians are obliged to be ſigned in the forehead with the ſign of the Croſſe, ſounds with me as a very wild and looſe inference; and therefore I ſhall intreat you to confirm it, or elſe relinquiſh this place of *Auguſtine*, as containing nothing of an argument in it.

Bellarmine alledgeth this place of *Auguſtine* to prove that the blood of the Lamb ſprinkled upon the poſts of the doors was a figure of the ſign of the Croſs: Tom. 2. de Eccleſ: triumph: lib. 2. c. 29. And unto him *Chamier* thus anſwereth; Tom. 2. pag. 878, 879. *Nego crucem ſignificatam in veteri Teſtamento; niſi per accidens: hoc eſt, quatenus Chriſtus ſignificatus eſt crucifigendus. Sed crucem directè ac per ſe ſignificatam ullis figuris, nego. Nec ignoro tamen produci poſſe in contrarium teſtimonia quædam ex Patribus. Sed ego quicquid Patribus in buccam venit, non cenſeo amplectendum, ut verbum Dei. Poteſt, inquiebat Auguſtinus in Pſalmum trigeſimum ſextum, nihil aliquid videri, alteri aliud: ſed neque ego, quod dixero, præſcribo alteri ad meliorem intellectum, nec ille mihi. Idem de reliquis dicendum. Itaque liceat in eorum ſententias inquirere. Certe illud de ſanguine agni poſito ſuper utroque poſte, remotiſſimum eſt à Cruce. Hoc ſolum tenuiſſimum veſtigium; poſitio in poſte, nonnihil alludit ad poſitionem in fronte; quæ in corpore ſupremum locum occupat, ſicut in oſtio poſtis. Sed ſanguis, quanto aptiùs ſanguinem Chriſti ſignificaret? ut apud Gregorium homilia vigeſima ſecunda in Evangelia. Quid ſit ſanguis agni, non jam audiendo, ſed bibendo didiciſtis.*

Qui

Qui ſanguis ſuper utrumque poſtem ponitur, quando non ſolum ore corporis; ſed etiam ore cordis hauritur. Gretſerus excipit; poſſe unum idemque plura ſignificare. Ita ſane, inquam; ſed primo variis rationibus. Itaque eadem ratione qua ſignificat ſanguinem, non poteſt ſignificare crucem; At unius loci unica eſt ratio. Quare ſi hoc uno loco ſignificat ſanguinem Chriſti, non ſignificat crucem. Deinde unum idemque poteſt varia ſignificare, at non quælibet: ſed ea tantum, ad quæ habet analogiam. Quænam eſt vero analogia ſanguinis agni ad crucem? nam agno ſignificari Chriſtum nemo inficias eat. Quomodo ergo ſanguis ex agno eductus, ſignificabit crucem non eductam ex Chriſto? ſanguis, inquam, effuſus, crucem compactam?

Dr. Hammond.

In the forehead particularly (c) in fronte figat ubi ſedes pudoris) becauſe the ſeate of ſhame is there, which wee render, in token that the baptiſed ſhall not bee aſhamed. c Tom. 10. p. 289. B.

Jeanes.

This weighs little or nothing, unleſſe withall you can prove, that the Apoſtles command of decency enjoyneth, that the ſeate of ſhame in the baptized ſhould be marked with the ſign of the Croſſe, in token that he ſhould not bee aſhamed. Doubtleſſe Saint *Pauls* practiſe was ſuitable unto his precept, and you doe not, you cannot pretend, that ever hee was ſigned in the forehead with the ſign of the Croſſe, either by himſelf or any other: he propounds his example for imitation, and gives this for a reaſon, that his pattern was that of our bleſſed Saviour, 1 *Cor.* 11. 1. *Be ye even followers of me, as I alſo am of Chriſt.* We ſhall not then think that ſo requiſite unto Baptiſme which hee never uſed; ſo ſo long as wee follow ſo great a precedent, wee ſhall not bee much ſollicitous, though we ſwarve from the advice of *Auguſtine*, that hath no warrant from the Word of God. *Paul* makes large profeſſions, that he was not aſhamed of the Goſpel, which held forth *a crucified Chriſt*, Rom. 1. 16. Phil. 1. 20. 2 Tim 1. 12. But no man can ſay that he ever expreſſed this his profeſſion by the ſign of the Croſſe; and therefore we ſhall make no other account of the Signe of the Croſſe, than as of a *ſupernumerarie* in Gods ſervice; and thoſe Beleevers that want it, may have confidence when Chriſt ſhall appear, and not be aſhamed before him at his comming, 1 *Joh.* 2. 28.

But perhaps you think we muſt ſtoop unto the bare words of *Auguſtine*, though not ſeconded with any reaſon; and this is more then *Auguſtine* himſelfe would have expected from us: for after this manner the holy Scriptures alone are to be entertained, as Biſhop *Jewel* proveth againſt *Harding*, Def. Apol. Chur. Engl. part. 1. p. 55. out of ſeveral places of St. *Auguſt.* Therfore St. *Aug.* ſaith, *Alios Scriptores ita lego, ut quanta libet ſanctitate doctrinâque præpolleant, non ideo verum putem, quod ipſi ita ſenſerint, ſed quod id mihi, vel per alios Authores Canonicos, vel probabili ratione perſuadere potuerint.* 'Other Writers or Fathers (beſides the holy Scri-'ptures) I read in this ſort, that be their learning and holyneſſe never ſo great, 'I will not think it true, becauſe they have thought ſo, but becauſe they are able 'to perſwade me ſo, either by other Canonical Writers, or elſe by ſome likely 'reaſon. Likewiſe again he ſaith, *Hoc genus literarum non cum credendi neceſſitate, ſed cum judicandi libertate, legendum eſt*: This kinde of Writings (of the holy 'Doctors and Fathers) muſt bee read, not with neceſſity to beleeve each thing,

'thing, but with liberty to judge each thing.

'Likewise St. *Augustine* disputing against the *Arians*, refuseth, as I have said be-
'fore, both Councils and Fathers, and appealeth onely to the Scriptures: *Nec ego Nicænam Synodum tibi, nec tu mihi Ariminensem debes objicere: Scripturarum authoritatibus, res cum re, causa cum causâ, ratio cum ratione concertet.* Neither will I alledge the Council of Nice against you, nor shall you alledge the Council of Ariminum against me. By the authority of the Scriptures let us weigh matter with matter, cause with cause, reason with reason.

I shall conclude all that I have to say unto the foregoing Testimonies of *Augustine* (and you may apply it also unto those which follow) with the Answer of *Whitaker*, *Tom.* 1. *pag.* 293. unto a place quoted out of the 118. *Epist.* of *Aug. ad Januar.* *Respondeo, Magnum esse Augustini nomen in Ecclesiâ Dei, & merito quidem: Sed meminisse debemus, hominem fuisse, ac proinde errare potuisse. Et licet hoc loco quidem videatur favere Traditionibus, tamen in aliis locis, scripturæ perfectionem acerrimè defendit, ut postea melius patebit. Sensit enim apertissimè, nullum dogma recipiendum esse, quod non scripturis nitatur. Aut igitur de Traditionibus non necessariis loquitur, aut sibi ipsi non consentit.*

Dr. Hammond. sect. 26.

Secondly, the usage of this Ceremony of signing with the Crosse, was, wee also know, frequent in the Church (while the gifts of healing continued) in (d) curing diseases, and casting out Devils, so that Athanasius frequently affirmes, (e) τῷ σημείῳ τοῦ σταυροῦ πάσα μὲν μάγεια παύεται, πᾶσα δὲ φαρμακεία καθαρεύεται, καὶ πάντα μὲν τὰ εἴδωλα ἐρημοῦται, καὶ καταλιμπάνεται; *by the sign of the Crosse all Magick and Witchcraft is brought to naught, all the Idol Temples layd waste and empty.*

(d) See Aug. de civ. Dei, lib. 22. cap. 8.

(e) De Incarnat. Tom. 1. pag. 84. So pag. 101. D. Τῷ σημείῳ τοῦ σταυροῦ καὶ μόνον ὁ ἀνθρωπος καθώπλισται κατὰ τῶν ἀπατῶν. And pag. 102. 6. χρισάτω τῷ σημείῳ τοῦ λεγομένου παρ' ἡμῖν σταυροῦ, καὶ ὄψεται πῶς δι' αὐτοῦ δαίμονες φεύγουσι. And contr. Arian. Or. 1. pag. 285. A. Ὁ πάλαι ὑπὸ τὸ σημεῖον ἐν μιᾷ ὥρᾳ ἐφευρέντων ἀποτρέπει τὰ πανωμβόθ καὶ καθημερινωμβόθ. And, Præsente signo crucis obmutescit Paganitas. *Aug.* T. 4. 229. B. And, 832. B. Dæmonia nominatâ cruce Christi terrentur, si impensius fiat, fugantur. Dii Paganorum metu crucis responsa dare non possunt.

Jeanes.

Bishop *Morton* in his particular Defence of the Ceremony of the Crosse, pag. 231, 232. tels us, *That our Church doth not ascribe unto it any miraculous power of driving out devils, or of curing diseases, &c.* And what he saith of our Church he speaks by just consequence of the Primitive Church; *For our Church* (saith he, ibid.) *professeth, that she useth it onely as primitively it was used; that is, onely as a token whereby there is protestation made of a future constancy in the profession of Christianity*: If it were used onely thus, then it was not used for the miraculous cure of diseases, and chasing away of Devils; and this will be denyed by none,

that

that knows the force of the *exclusive* particle onely; but you have a higher opinion of the efficacy of the signe of the Crosse, than ever Bishop *Morton* had, or the *Church of England*, as he thought; and therefore I shall addresse my self to give some answer unto your miracles of the Crosse.

1. I shall in general say unto them three things.

1. If there were any such Miracles, as are pretended, they were wrought onely *at* the sign of the Crosse, and not *by* the signe of the Crosse (as you bring in *Athanasius* affirming) so much as by a *Moral instrument* they were done for the sake onely of the faith and prayers of those that used the sign of the Cross, and were consequent unto the signe of the Crosse, onely *per accidens*; and for this that I say, Bishop *Morton* alledgeth a saying out of *Perkins*: *Hee confesseth* (saith hee) *that miracles were done of God at the sign of the Crosse, that had joyned unto it a manifest, or at least a secret invocation of the name of Christ crucified: so that the virtue was not to be imputed unto the sign of the Cross, but unto the faith of the worker, and invocation of Christ.*

2. Many Miracles were wrought by the Brazen Serpent; *for it came to pass, that if a Serpent had bitten any man, when he beheld the Serpent of Brasse, he lived*, Numb. 21. 9. Yet *Hezechias brake it in pieces*, 2 King. 18. 4. and the reason is assigned why he did so; *for unto those dayes the children of Israel did burn incense to it.* This fact of *Hezechias* is praise worthy; and therefore it was no evill act to throw aside the sign of the Crosse: for suppose, though not grant, that Miracles were wrought by it, yet the Papists have burnt incense unto it: for as Dr. *Rainolds* in his Conference with *Hart*, page 509, 510. It is written in your 'Masse-book, that in solemn Masses, the Priest having made obeysance to the 'Crosse, doth incense it thrice: The Jews gave (*u*) the honour of God to a 'creature, in that they burned Incense to it. And therefore *Hezechias* did call 'it brazen stuff; as if you should call your Roodes wooden stuff; your *Agnus* 'Dei's waxen stuff, your Crucifixes and Crosses made of Copper, Copper-stuff, 'because you impart the honour of God to them, by putting trust and hope in 'them. And if (*x*) the covetous man be called an Idolater, because he maketh 'mony his God, not as though he thought the coyn to be God, but because hee 'trusteth to live and prosper by it, (*y*) which confidence and hope he should 'repose in God onely: then worship you the sign of the Crosse as an Idol, be- 'cause you trust to be saved by it, as in your (*z*) Church service you professe 'notoriously, and (*a*) so your selves confesse, you worship it as God; where- 'fore if (*b*) *Hezechias* be praised by God for breaking in pieces the Serpent of 'brasse, because the children of Israel did burn Incense to it, we who have re- 'moved the sign of the Crosse, because you put the hope of salvation in it, may 'content our selves to be dispraised by men. But if you say therefore, that we 'be against the ancient Fathers in Religion, because we pluck down that which 'they did set up, take heed lest your speech doth not touch the Holy Ghost, who 'saith that *Hezechias* (*c*) did keep Gods commandements which he commanded 'Moses; and yet withall saith, that (*d*) he brake in peices the Serpent of brass 'which *Moses* had made.

u Exod. 30. 8.
x Eph. 5. 5.
y Jer. 17. 7.
z *Breviar. Roman: Sabat. quarta, quadrag.*
a *Thom. Aquin. Sum. Theol. part.* 3. *quæst.* 25. *art.* 4. *Andrad. orthod. Explicat. lib.* 9.
b 2 Kings 18 3. 5.
c ver. 6.
d ver. 4.

3. A third answer shall bee that which *Cartwright* giveth concerning those Miracles which the Rhemists alledge were done by the use of Holy Water and the sign of the Crosse: *In all which, and the like Miracles* (saith he, page 563) *not to overthrow their credit; we yet further answer, that the good success that these means had, prove no more the lawfulness of them, than the sacrifices of living men amongst*

the Gentiles unto their Idols, accompanied with ſome deſired iſſue out of their troubles wherein they were, prove the lawfulneſſe of that horrible and moſt deteſtable worſhip of their God.

4. That the former uſe of the ſign of the Croſſe in Miracles, obligeth not to a uſe of it (now all miraculous uſe thereof is by the generall confeſſion of Proteſtants ceaſed) may be gathered, in a way of Analogie and proportion from what the above-mentioned Biſhop *Morton* ſpeaks, pag. 58. of Spittle and Oyle: *We confeſs that Spittle was uſed by our Saviour Chriſt, in healing of the dumb; and oyle by the Apoſtles, in curing of many other diſeaſes; yet both miraculouſly: but to imitate the work of a Miracle without the miraculous power, is but an apiſh* κακοζηλία, *for to hold ſuch a miraculous ceremony, after the virtue be gone, is but to preſerve a carkaſs, becauſe it had been once poſſeſſed of a ſoul.*

From this general Anſwer proceed we to ſome particulars of the Croſſes efficacie.

1. You ſay that the uſage of this Ceremony of ſigning with the Croſſe, was we alſo know, frequent in the Church (while the gifts of healing continued) in curing diſeaſes. But now for this frequencie you onely quote in the Margin *Aug. de Civ. Dei, lib. 22. cap. 8.* And in that place there is but one inſtance of any cure wrought upon the uſage of the ſign of the Croſſe, and that in *Innocentia*, a Carthaginian Matron, and the ſtory hereof I ſhall give unto the Reader, as it lyeth in the Book and Chapter quoted.

In eadem Carthagine, Innocentia religioſiſſima fœmina de primariis ipſius civitatis, in mammilla cancrum habebat, rem, ſicut medici dicunt, nullis medicamentis ſanabilem. Aut ergo præſcidi ſolet, & à corpore ſeparari membrum ubi naſcitur, aut, ut aliquanto homo quietius vivat fomentis eſt peſtis mitiganda frequentibus. Nam ut inde mortem quantumlibet tardius affaturam confidamus, ſecundum Hippocratis, ut fertur, ſententiam, omnis eſt omittenda curatio. Hoc illa à perito medico, & ſuæ domui familiariſſimo acceperat, & ad ſolum Deum ſe orando converterat. Admonetur in ſomnis appropinquante paſcha, ut in parte fœminarum obſervanti ad baptiſterium, quæcunque illi baptizata primitus occurriſſet, ſignaret ei locum ſigno crucis Chriſti, fecit, & confeſtim ſanitas ſecuta eſt.

'In the ſame Town one *Innocentia* a moſt religious woman, and one of the 'principal in the City, had a Canker on her breaſt, a kind of ſore which the 'Phyſitians told her is utterly uncurable: wherefore they uſe either to cut the 'infected part away, or for the prolonging of the life a little while in ſome 'eaſe, the malady is to be aſſwaged and mitigated with frequent plaiſters; for 'the opinion of Hippocrates will induce us to beleeve, that death wil thence 'inſue, though ſomewhat ſlowly: for hee, as they ſay, doth adviſe to omit all 'attempt of curing it; this a ſkilfull Phyſitian her familiar friend told her; ſo 'that now ſhe ſought help of none but the Lord, who told her in a dreame, 'that *Eaſter* next, which then drew near, ſhe ſhould mark on the womans ſide 'by the Font, what woman ſhe was, that, being then baptized, ſhould firſt 'meet her, and that ſhe ſhould intreat her to ſigne her ſore with the ſigne of 'the Croſſe of Chriſt: She did it, and was cured.

But the Miracles related in this Chapter are of a ſuſpected credit, it ſeemed unto *Ludovicus Vives* to bee a matter without doubt, that many things in this Chapter were added, *&c.* by thoſe, who with their filthy hands have defiled all the Writings of great and famous Authors: *In hoc capite non dubium, quin*

multa

multa ſint addita, velut declarandi gratia, ab iis, qui omnia magnorum autorum ſcripta ſpurcis ſuis manibus contaminabant, &c. Of this annotation of *Ludovicus Vives* *Rivet* ſpeaks thus, Critic. ſacr. pag. 453. Lud. Viv ad cap. 8. lib. 22. *In quo miracula multa narrantur, quæ omnia non ſapiunt exactam judicii limam, quam in aliis Auguſt. operibus lectores ſagaces obſervant, annotat, in hoc capite non dubium, quin multa ſint addita, velut declarandi gratia, ab iis, qui omnia magnorum autorum ſcripta ſpurcis ſuis manibus contaminabant: Huic notha non refragantur cenſores Belgici in indice expurgatorio: neque Hiſpani inquiſitores in ſuo: quod ideo notandum lectori, ne ſemper quæ ex genuinis autorum libris afferuntur, genuina eſſe putet, quod per Monachorum corruptelas non licet. Hic igitur etiam opus eſt ſagacitate, & judicii libra.* *Chamier* in reference to another paſſage in the Notes of *Lud: Viv.* paſſeth this cenſure upon other miracles, alledged by Papiſts from that place of *Auguſtine* to juſtifie their Invocation of Saints, *de Vigeſim: Octav. lib. de Civit. Dei: Poſſum ex Vive dicere, multum in eo luſiſſe ſciolorum laſciviam, aut potius ſuperſtitioſorum audaciam*: the Divines of *Rhemes* in their Annotations on *John* 14. 12. charge Proteſtants, that they diſcredit, as other Miracles, ſo in particular, thoſe teſtified by St. *Auguſtine* in this place; and unto this charge neither *Fulk* nor *Cartwright* entred any diſſent, and therefore it is probable that they acknowledged it: whereas *Fiſher* in his Anſwer to the Queſtions propounded by King *James*, goes about to juſtifie the Oblations made to Saints by ſome of the Miracles here recorded, ſaid to be done at their Tombs and Shrines, Dr. *Francis White* ſeems to think that a doubt of the truth of ſome of theſe Miracles is defenſible, *becauſe*, ſaith he, *theſe things were extraordinary; and the credit of divers of them dependeth upon fame (which is many times uncertain) (b) and Saint* Auguſtine *himſelf ſaith, they are not commended unto us by ſuch weighty authority, as that without all doubt they muſt needs be credited (c) they cannot be ſufficient grounds or foundations of Catholike Doctrine or Practiſe.*

b Tertul. Apol. c. 7. cur malum fama? Quia velox, an quia plurimum mendax? quæ nè tunc quidem cum veri aliquid adfert ſine mendacii vitio eſt detrahens, adjiciens, demutans de veritate. *(c)* Aug. de civit. Dei lib. 22. cap. 8. non tanta ea commendat authoritas, ut ſine difficultate vel dubitatione credantur.

2. You ſay that *by the ſign of the Croſſe all Magick and Witchcraft is brought to nought.*

1. Surely, Sir, if ever the ſign of the Croſſe had ſuch an influence, it is queſtionable, whether there was ever any word or promiſe of the Lord for it, and without ſuch word or promiſe, to uſe the ſign of the Croſſe for ſuch a purpoſe, was *virtual and interpretative Witchcraft.*

Beſides 2. if it were ſo efficacious againſt Magick and Witchcraft in the Primitive times, yet, that ſince it hath been abuſed unto Magick and Witchcraft, is confeſſed by Biſhop *Abbot*, a man of great piety and learning, part. 1. pag. 169. *But ſince the Harpie of Rome hath had the handling of it, and made it a matter of Magical Inchantment, and through the current of her prophanations, it hath runne into the hands of Conjurers, Charmers, Witches, to be defiled with their divelliſh and damnable practiſes, we have had a religious care to clear the firſt Church in the uſing of it; but no further to uſe it our ſelves than it may be waſhed from the ſoyl and filth of theſe abominations.*

3. By what you ſay in the Margin out of *Athanaſius* and *Auguſtine*, you inſi-

nuate a great efficacy of the ſign of the Croſſe in the routing and chaſing away of Devils: unto this I anſwer:

1. That the whole Armour of God, the compleat harneſſe of the Spirit, deterres nor Satan from aſſailing the beſt and moſt perfect of Chriſtians: Chriſts unſpotted innocency, and his abſolute all-fulneſſe of Graçe, was temptation proof, and yet the Devil adventured upon the aſſault of him, and therefore it is very ſtrange that he ſhould be ſo perillouſly, and terribly afraid of ſo weake a ſhield as the ſign of the Croſſe in the forehead: *No, no*, ſaith *Fulk*, in anſwer to the Rhemiſts, pag. 69.4. *the Devil is too craſy and ſtrong to yeeld to ſo weak a weapon, but when he is diſpoſed to play with men, that they may more eaſily be ſeduced by him.*

2. It is but a ſorry Sophiſme, to conclude the Devils terrour at the ſigne of the Croſſe, from his running away upon theu ſe thereof; for this might be done out of deſign to get ground upon men, to return upon them with the more advantage: It might be like the flight of an Enemy to draw into an Ambuſcado, into the ſuperſtition of the Croſſe, that hath ſince ſo prevailed. It is to be feared therefore, that that which the Phariſees blaſphemouſly ſpake of Chriſt, may truly be objected unto the ſign of the Croſſe, that it hath caſt out Devils by Beelzebub the Prince of the Devils. Hear what *Whitaker* ſaies of the Devils feare of the ſign of the Croſſe, Tom. 1. pag. 390. *Hoc omnium interim memoriis infixum eſſe debet, Dæmonem eſſe callidum, verſutum, verſipellem, fallacem, mendacem, præſtigiatorem. Fingit igitur ſe timere ſignum crucis, ut faciat nos externo magis ſigno confidere, quam Chriſto ipſi crucifixo.*

3. Some excuſe the Fathers, as if they held, that the ſign of the Croſſe drived away Devils *ex opere operantis*, only by the faith and prayers of thoſe that uſed it; but others think, that they held it to be done *ex opere operato*, by the Ordinance of God; and they give this reaſon, becauſe they held it to bee done by aliens and unbeleevers, by Pagans and Jews, who had not the Chriſtian Faith. *Nazianzene* relates, how that *Julian* the Apoſtate being about ſome feats of Necromancy, the Devils that he had conjured ranne all away, when he by chance had made the ſign of the Croſſe, without any purpoſe or thought of a Miracle; for he marvelled at the matter, as that which was more than he expected: And *Gregory* reports that a Jew, as yet unconverted unto the Faith of Chriſt, being benighted, and taking up his lodging in a Temple of *Apollo*, routed a great multitude, or Troup of Devils that were there aſſembled, by ſigning his forehead with the ſign of the Croſſe: Unto theſe examples *Bellarmine*, *Eccleſ. Triumph. lib. 2. cap.* 30. addes the teſtimony of *Auguſtine*: *Quare S. Auguſtinus lib. 83. quæſtionum, qu.* 79. *dicit inditum à Deo Dæmonibus ut cedant cruci, tanquam ſceptro Summi Regis, quomodo populi militibus cedunt, cum ab illis profertur ſignum Imperatoris: Nec mirum eſt, inquit, quod hæc ſigna valent, cum à bonis Chriſtianis adhibentur, quando etiam cum uſurpantur ab extraneis, qui omnino ſuum nomen ad iſtam militiam non dederunt, propter honorem tamen excellentiſſimi Imperatoris valent. Cum autem non cedunt his ſignis hujuſmodi poteſtates, Deus ipſe prohibet occultis modis, cum id juſtum, atque utile judicat; nam nullo modo ulli ſpiritus audent hæc ſigna contemnere: Contremiſcunt hæc, ubicunque illa proſpexerint.* By this you may ſee, how farre the Fathers went in their opinion touching the efficacy of the Croſſe, and I am ſo charitable as that I thinke you doe not come up unto them herein, and if you do not, you have no reaſon to preſſe me with their ſayings.

3. You

3. You say out of *Athanasius*, that by the signe of the Crosse, all the Idoll Temples were layd waste and empty: I could wish that you had exemplified this by some instances, that we might have considered of what weight they had been: The Papists of the Seminary of *Rhemes* have referred us unto a famous story in *Theodoret*, which saith *Fulk*, pag 694. is a Miracle wrought by *Marcellus* Bishop of *Apamea* in serting the Temple of *Jupiter* a fire, with sprinkling of water, after he had signed it with the Crosse, and prayed, when it would not burn with fire: This is a pretty story, if true, and will serve aptly for your purpose: But, Sir, wee shall hope for so much charity from you, that you will not brand for Infidels, all, that have not faith strong enough to swallow these Miracles of the Crosse. *Theodoret* might have this at the second hand, and hee himself might be deceived, though he were unwilling to deceive, and in all ages devout and wel-meaning persons have been over-credulous in entertaining counterfeit and fained Miracles.

As for the places quoted out of *Augustine*, I cannot find them in *Frobenius* his Edition of *Augustine*, and I have no other, and therefore I think you follow some other Edition; but the thing is not material; for I hope, that what I have said already will be a satisfactory answer unto them.

Dr. Hammond. sect. 27.

And then Baptisme being the exorcising of Devils (*the ancient Catechists wee know were called Exorcists*) *the rescuing of a person from the power of Satan into Gods Sonship and family, what can be more proper, or agreeable, or exactly symbolical, than the use of this in Baptism, according to that of* Tertullian, de Resurr. Carn. Caro signatur, ut anima muniatur, *the flesh or body is signed, that the soul may be defended or fortified.*

Jeanes.

Your ordinary Readers will thinke you Conjure, when they hear you term Baptisme an exorcising of Devils; for they never heard of any Exorcisme in Baptisme, save of the Papists, which our Divines brand for Magical; and whether this expression might not have been forborn to avoyd all appearance of evill, in complyance with Papists in their use of Exorcisme, I shall not determine, but leave it unto your own prudence to think of. Whereas you say, that the ancient Catechists were called Exorcists, the reason of this may probably be, because the *Catechumeni were exorcised before Baptisme*, Aquin. Sum. part. 3. quæst. 71. artic. 2. But I shall not contend about this with you, for fear I should bee thought as very a fool as the Philosopher, who read a Lecture of Warre before *Hannibal*. There is a passage in *Augustine* that seemes to favour somewhat what you say, *Tom. 7. pag. 577. Ab hac igitur potestate tenebrarum, quarum est Diabolus princeps, id est, à potestate* Diaboli, *& angelorum ejus quisquis erui, cum baptizantur, negaverit parvulos, ipsorum ecclesiæ sacramentorum veritate convincitur, &c. In veritate itaque non in falsitate potestas diabolica exorcizatur in parvulis, eique renunciant, quia per sua non possunt, per corda & ora gestantium, ut eruti à potestate tenebrarum in regnum sui Domini transferantur.* Unto this testimony I beleeve it is easie for you to adde many more.

But yet notwithstanding all this, it is very well known, by all that know the difference betwixt the Predicaments, that the Sacrament of Baptisme cannot be

ſaid to be the Exorciſing of Devils, the reſcuing of a perſon from the power of Satan, the delivery of him from the tyranny, otherwiſe than in *an improper, tropicall, and metonymicall prædication*, viz. as it is a ſign and ſeal, and if you will, *a moral inſtrument of the conditionall promiſe thereof.*

But what advantage reap you unto your cauſe by this? why unto this Exorciſing of Devils, the reſcuing a perſon from the power of Satan into Gods family, the uſe of the Croſſe in Baptiſme is exactly ſymbolical? Your argument (if there be any argument in your words) as I conceive, ſtands thus: That which is ſo exactly ſymbolical unto any thing ſigned, ſealed, conveighed, and exhibited in Baptiſme, is ſo decent, as that the omiſſion thereof would be undecent: but the uſe of the Croſſe in Baptiſme is exactly ſymbolical unto that which is ſigned, ſealed, and conveighed, or exhibited in Baptiſme, *viz.* the Exorciſing of Devils, the reſcuing a perſon from the power of Satan into Gods Sonſhip and Family, therefore the uſe of it is ſo decent, as that the omiſſion thereof would be undecent; you cannot but expect that the *Major* will be denied, and 'tis very ſtrange that you leave it deſtitute of all proof; for you cannot be ignorant if you have read the Non-conformiſts, whom you oppoſe, that their great quarrell againſt our Ceremonies, was their ſymbolicalneſſe and myſtical ſignification; their arguments againſt which you may read at large in the *Abridgement*, page 41, 42, *&c. uſque ad* 49. *Ames his Reply to Mortons Generall Def.* page 33, 34, *&c. uſque ad* 58. As alſo in his *Triplication to* Dr. *Burges Diſp. about humane Ceremon.* page 209, 210. *uſque ad* 336. *Parker. Treat. of the Croſſe*, part 1. page 97, 98, *&c. uſque ad* 112. *Didoclave*, page 522, 523, *&c. uſque ad* 536.

But, Sir, you may thinke to blow off all the Arguments with a ſilent ſcorne and contempt, and this indeed many doe with thoſe arguments which they cannot anſwer; but if you will not vouchſafe to read theſe Authors, if you pleaſe to accept of my ſervice, I will abridge the ſubſtance of their arguments, and attend your anſwer unto them.

Then, for the *Minor*, I have four things to ſay unto it.

1. Baptiſme it ſelf is more proper, agreeable, or exactly Symbolical, unto the reſcuing of a perſon from the power of Satan into Gods Sonſhip and Family, than the ſigne of the Croſſe; and therefore the ſign of the Croſſe in Baptiſme is a ſuperfluous ſupernumerary, like the dimme and ſmoakie light of a candle in the preſence of the clear and glorious light of the Sun at noon-day.

2. The Popiſh Exorciſme and Exſufflation are as, if not more, proper, agreeable, and exactly ſymbolical, unto the Exorciſing of Devils as the uſe of the Croſſe in Baptiſme, and they have not been ſo much abuſed as it, and may as eaſily be purged from all Superſtition and Idolatry, and therefore you may as well conclude concerning them as the Croſs, that they are ſo decent as that the omiſſion of them would be undecent.

3. I much queſtion whether or no two croſſe motions of a finger or a thumb be ſo proper, agreeable, and exactly ſymbolical, unto ſo high, dreadfull and profound a myſtery, as the delivery of us from the power of Satan and darkneſſe, and the tranſlation of us into the kingdome of the dear Son of God, as you affirm; and I ſhall hardly beleeve you, unleſſe you bring other proofs, beſides the Hyperbolies of the Fathers.

As for that which in confirmation of the *Minor*, you quote out of *Tertullian*:

1. It is urged by ſome, not onely for the *ſignification*, but alſo for the *operation*

tion and efficacy of the Crosse, and whether you will go so far I cannot tell.

2. Unto it Mr. *Whitaker*, when urged by Papists for Traditions, gives this answer, Tom. 1. pag. 390. *At anima fide contra Satanam munienda est, non cruce. Veteres quidem se hoc signo adversus Dæmonas munitos esse putârunt, sed hoc ex hæresi Montani fluxit.*

And of him Mr. *Fuller* in his History of the University of *Cambridge* pag. 125, gives this deserved character; *He was one so exactly qualified, that the Professors* Chair *may seem made for him, and he for it, they mutually so fitted each other.*

3. I would desire to know, how you like the companion of the Crosse in Tertullian, the holy oile? *caro ungitur*, saith he, in the words immediately foregoing, *ut anima consecretur*: but perhaps you are for the reviving of that, as well as for the using of the Crosse; and some stick not to say, that 'tis as ancient as the Crosse.

One thing more I cannot but remember you of, before I leave this Section, and it is a *distinction of mystical signification* by the learned and reverend *Morton*, the word *mystical signification hath two acceptions*, saith he, *General* Def. pag. 52. The one *Sacramental*, by signification of grace conferred by God; the other is onely *Moral*, by signification of mans duty and obedience towards God. *The ceremonies which we defend* (saith he) *are onely mystical Moral, not Sacramental*; and for his disclaiming these, he gives this reason, page 53, 54. *A sacramental sign (being, as sacramental, so likewise* Σφραγὶς, *a seal of Gods promises, as the Apostle calleth Circumcision) is alwaies founded upon the expresse Covenant of God, therefore none but the Author of the Covenant may institute or appoint any such sign. For whosoever shall undertake to adde a seal unto the Will and Covenant of any Testator amongst men, is forthwith held* Falsarius, *and thereby made obnoxious to the Law, and lyable to the grievous judgements of man: How much more damnable an Act were it for any to affix any sign, properly Sacramental, unto the Testament of our Lord Jesus? which whosoever shall attempt to do, becommeth guilty of sacrilegious depravation of the blessed Mysteries of Salvation.* Rom. 4.

Now you make the sign of the Crosse to be that which *Morton* calls a Sacramental signe; for he describes a Sacramental signe to be that which signifieth Grace conferred by God: & is not the rescuing of a person from the power of Satan into Gods Sonship and Family (as for your other expression: Baptisme is the Exorcising of Devils, I am not much delighted with the repetition of it) a grace conferred by God? and unto this you say the sign of the Crosse is exactly Symbolicall, and therefore a Sacramental sign.

Dr. Hammond. sect. 28.

And if instead of the (f) frequent use of it among the Ancients, even (g) before the cumbersome weight of Ceremonies came in (ἐν τῷ καιρῷ προσευχῆς κατασφραγίζωμεν τοὺς τῆς σφραγίδος ταύτης δεομένους, *saith the* Author *of the* Quest. *and* Resp. *ascribed to* Justin Martyr, Qu. ριη *pag.* 364. *in time of Prayer we sign those that have any need of it, those that are any way ill affected) wee in this our Church retain it onely in our solemne entrance into Christs* ὅλην ἑαυτὴν σφραγίσασα τῷ μυστηρίῳ τοῦ σταύρου ἐξελθοῦσα ἄφθορος.

f Ad omnem progressum frontem crucis signaculo terimus. Tertul. de Cor. Mil. c. 3.

g Vide Narrat. Hippolyti Apostolorum συγχρόνου, apud Pallad. Hist. Laus. pag. 1049. Ὅ-

Camp,

Camp, in token that we mean valiantly to fight under his Banner, and in confidence that he that thus signed to Constantine *Victory from heaven* (ἐν τούτῳ νίκα, in this overcome) *will thus give grace, and seal to us victory over our ghostly enemies, What question can there ever be of the perfect decency of this usage among us?*

Jeanes.

Here the argument to prove the perfect decency of the usage of the signe of the Crosse in Baptism, is the frequent religious use of it amongst the ancients; I say the *religious use*, because we oppose not the *civil use* of it in Coins and Banners. But

1. You know, it is generally denyed by the Non-conformists, that the frequent use of the Crosse amongst the Ancients was lawfull and justifiable, and untill this bee cleared, your argument will bee little better than *Petitio principii*.

2. *Bellarmine* useth the like argument, *de Missa lib. 2. cap.* 15. for their crossings in the Masse, having quoted divers Fathers for the antiquity of the sign of the Crosse, who teach that it is to be used in every businesse: he propounds hereupon an interrogation, very like unto that of yours: *Quod si in omni negotio signum crucis adhibendum, cur non in actione tremendi sacrificii?* But this perhaps startles you nor.

3. I demand whether the use of the Crosse amongst the Ancients was decent or undecent? If it was decent, then why was it abrogated? If it was undecent, then how can you infer therefrom, the perfect decency of the use of the Crosse in Baptism?

But though I doe not deny the frequent use of the Crosse among the Ancients, yet I have something to observe concerning the witnesses which you alledge therefore.

The first is *Tertullian de Cor. Milit.* cap. 3.

But this Book was written by him when a *Montanist*, this is confessed on all hands, but I shall content my selfe with the naming onely of two Witnesses.

The first is a moderate Conformist, Doctor *Whitaker*, Tom. 1. pag. 392. *Respondeo, Tertullianum fuisse Montanistam, quando hunc librum scripsit. Facit enim mentionem novarum prophetiarum, quarum Montanum inventorem fuisse, dubium non est. Fuit verò Montanus multarum Traditionum author, quæ postea extirpari non poterant. Dixit, se habere illum paracletum, quem promisit Christus; & fretus hujus paracleti authoritate, multa ἄγραφα in Ecclesiam invexit. Impius hic Montanus Tertullianum ipsum fefellit, cujus viri jacturam casumque merito lugere possumus. Illo enim tempore nullus doctior, nullus sanctior, nullus pro fidei Christianæ defensione vehementior fuit Tertulliano. Sed hæresis illa Montani omnem Tertulliano fidem detraxit. Sic enim Hilarius ait, in Comment. in Matth. Canon. 5. Quanquam & Tertullianus (inquit) hac de re aptissima volumina scripserit, consequens error hominis detraxit scriptis probabilibus authoritatem. Hieronymus verò, in lib. contra Helvidium affirmat, eum Ecclesiæ hominem non fuisse. Et in Catal. de Tertulliano idem ait, eum multa contra Ecclesiam scripsisse; & reverâ scripsit. Quæ cum ita sint, quàm absurdum est, Montanicas Traditiones Tertulliani nomine nobis obtrudere.*

The other is a zealous and rigid pleader for humane religious Ceremonies, Mr. *Hooker* in his *Ecclesiastical Politie*, pag. 65. when *Tertullian* disputed against the

the Christian souldiers wearing a Crown or Garland on their heads, when they receive their Donative; *He was a Montanist, and an enemy unto the Church, for condemning that prophetical Spirit, which* Montanus *and his followers did boast they had received, as if in them Christ had performed his last premise; as if to them he had sent the Spirit, that should be their perfecter and final instructer in the mysteries of Christian truth. Which exulceration of mind made them apt to take all occasions of contradiction. Wherefore in honour of that action, and to gall their minds, who did not so much commend it, he wrote his book* De Corona Militis, *not dissembling the stomack wherewith he wrote it.*

2. The Crossings which *Tertullian* speaks of, would be a weight cumbersome enough without any other Ceremony, and this cannot be denyed by such indifferent persons as will read his words at large; for thus they are, *Ad omnem progressum, atque promotum, ad omnem additum, & exitum, ad vestitum, ad calceatum, ad lavacra, ad mensas, ad lumina, ad cubicula, ad sedilia, quandocunque nos conversatio exercet, frontem cruris signaculo terimus.* Here you see, that the Crossing in *Tertullians* time was at every step, at every coming to and going out, at the apparrelling themselves, at washing, at eating, at lighting candles, and at sitting, *&c.*

3. The frequent use of the Crosse, mentioned by *Tertullian* at every step, and in every action that we do, was not, could not be decent, because it could not but be a great hinderance, disturbance, and distraction unto the more necessary, and important actions of mens lives, especially seeing you will say, it was to be accompanied with inward action of the soul suitable thereunto: now how can that, which is not decent in it self, derive that, which it hath not, unto another: this perpetual Crossing, was so farre from being decent, as that it was ridiculous; and should we now see a man after this manner crossing of himself, we would think either that he was out of his wits, or else that he was transported with such delusions of Satan, as the Quakers are now, or the Montanists were in *Tertullians* time.

A second witnesse is *Palladius de Historia Lausiaca.* This Author I suspected to be fabulous by the two tales related out of him by *Bellarmine, de Reliq. & Imaginib. Sanctorum*, cap. 29. and I cannot but wonder that you should alledge him, considering the character that *Hierome* and *Epiphanius* give of him; but not having the Book in my own Study, I sent unto a friend in *Oxford*, to make some search after the place, and in a short time this answer was returned unto me.

What authority is to be given to that quotation out of *Palladius* concerning *Hippolytus*, whom he would have to be *Apostolorum σύγχρονος*? *Quest.*

None at all, or very little: For *Answ.*

1. *Palladius*, hee lived in the end of the forth Century, *anno* 389, saies (*a*) *Laurentius de la Barre, Bellarmine (descript. Eccles. pag* 156. *in Palladio*, puts him *ad annum* 390) saith he was coetaneous with *Hierom* and *Ruffine*, and a man of no great repute. *Reprehenditur* (saith (*b*) *Bellarmine*) *ut Origenista Palladius* (saith (*c*) *Hierome*) *servus nequitiæ, eandem hæresim instaurare conatus est, & novam translationi calumniam Hebraicæ mihi struere, nunc quoq; mysteriũ iniquitatis operatur* And at the same time *Epiphanius*, (*d*) *Palladium, qui quondam nobis charus fuit, & nunc misericordiâ Dei indiget, cave, quia nunc Originis hæresim prædicat, &c.* And though he seemed afterwards to have forsaken his

a *In Chronolog. Authorum præfixa Hist. vet. Patrum Paris.* 1583.
b *De Scriptor. Eccles in Palladio pag.* 156.
c *Præamio adversus Pelagianos ad Ctesiphontem.*
d *Epist.* 60. *apud Hieron.*

his Hæresies, yet (if we may beleeve (*e*) *Possevine*) *Mutavit personam, non animum.*

2. This *Historia Lausiaca*, was called so, not by *Palladius* himself, who inscribes it thus (*f*) Παλλαδίου ἐπισκόπου Ἱστορία περιέχουσα βίους ὁσίων πατέρων : *Palladii Episcopi Historia vitas sanctorum Patrum continens.* But because he dedicated that History, πρὸς τὸν λαύσωνα τὸν πραιπόσιτον, *Lauso Præposito,* to an eminent man then in authority; so it was that from this *Lausus* it was called *Lausiaca.*

3. This Narration of *Hippolytus* here cited, occurs in the (*g*) Latine Edition of *Palladius* by *Gentianus Hervetus*, thus, *Quæ cum sic fecisset, & se totam signo crucis muniisset, egressa est.* &c. He speaks of a *Corinthian* Virgin, a Christian, damned by the Judge to the Stews, out of which place she escaped (a pious young man giving her the cloaths) in mans apparel, καὶ οὕτως ποιήσασα (that is, *putting on mans apparel*) καὶ ὅλην ἑαυτὴν σφραγίσασα τῷ μυστηρίῳ τοῦ σταύρου, and signing her self all over with the Mystery of the Crosse, shee escaped safe. So the story is, in the Greek Edition by *Meursius* pag. 154. what other Greek copy the Doctor made use of, I know not; he cites pag. 1049. whereas in *Meursius* his Edition there are but 212. pages in all.

e In Apparatu Sacro. pag. 60.
Palladius pag. 207.
f Vide Palladium græcè editum per Jo. Meursium pag. 1.

g In Hist. Vet. Patrum per Laurentium de la Barre, cap. 149 pag. 88. who puts these words in the Margin, *Crucis signum tempore Apostolor.*
σημείω. MS. *in Bibl. Bodlianâ.*
Palladius græcè per Ioh. Meurs. Lug. Bat. 1616. 4°.

3. He tells us where he had this Fable, or History (for *Palladius* does not affirm it to be true) ἐν ἄλλῳ βιβλιδαρίῳ ἐπιγεγραμμένῳ Ἱππολύτου τοῦ γνωρίμου τῶν ἀποστόλων εὗρον διήγημα τοιοῦτον (i.e. *in alio libello, qui inscribebatur (Hippolyti ipsis Apostolis cogniti, seu Apostolorum coætanei) Istiusmodi Narrationem inveni*: And then he tels this story of the *Corinthian* Virgin.

4. So that the Summe is: He found a Pamphlet (for so the word βιβλιδάριον signifies) which was inscribed to *Hippolytus*, who was known to the Apostles, but that it was not ψευδεπίγραφον, a false and spurious inscription, he tels us not, onely he found a Pamphlet so inscribed.

2. It is very likely he had no great opinion of that Pamphlet, for then he would have told us so, to give reputation to the story. For in the very next (*h*) story before this, which is concerning a Virgin called *Juliana*, he tels us, he had it out of a most ancient book of Hymns, writ by *Origens* own hand, ἐν παλαιωτάτῳ βιβλίῳ στιχηρῷ, ὅπερ ἐγέγραπτο χειρὶ Ὠριγένης; whereas he hath nothing of this, but that he saw a Pamphlet so inscribed.

h Palladius ex Edit. Joh Meursii, pag. 152. περὶ Ἰουλιάνης.

3. And this is more probable, because I find not any Ecclesiastical Historian (or other Author) mention any such *Hippolytus*, who was *Apostolorum* σύγχρονος.

4. Nor is there any foundation in Antiquity, in the testimony of any good Author, that any such Crossing was used in the Apostles time, though I know in *Tertullians* time, and afterwards, it grew much in fashion, especially in the fourth

fourth Century in the time of (*i*) *Chrysostome* (*k*) *Augustine*, and this *Palladius*, who was Bishop of *Helenopolis*, and this is confessed by (*l*) Dr. *Rainolds* against *Hart* (where you have much about Crossing) who denies (and justly too) that any such use of the Crosse was used in the Apostles times, nor do I finde any affirm it, but they of *Rome*, who (against all reason and antiquity) would have all their ridiculous and superstitious Ceremonies to be Apostolical: It is observable further, that the Latin Translation by *Gentianus*, differs very much from the Greek put out by *Joh. Meursius* (as he (*m*) himself tels us) and both of them very much (even in this present story we now speak of) from an ancient Greek Manuscript copy of *Palladius* in *Bodlyes* Library. So that 'tis evident the book hath been much interpolated; so that he had need of a spirit of Prophecy, who would certainly tell us which is genuine, which spurious.

i August. in Evang. Joh. Tract. 118.
k Chrysost. demonstrat quod Christus sit Deus.
l In his Conference with *Hart*, page 504. *Edit. London, Anno* 1598.
m Jo. Meursius in Præfat. Lectori Palladio Præposita.

For instance, in *Meursius* his Edition *Lugd. Batav.* 1616. pag. 152. The ἐπιγραφὴ of the 93 Narration or Chapter is thus, διήγησις Ἱππολύτου τοῦ γνωρίμου τῶν Ἀποστόλων. And then the narration begins thus, Ἐν ἄλλῳ βιβλιδαρίῳ ἐπιγεγραμμένῳ Ἱππολύτου τοῦ γνωρίμου, &c. And then the next Narration (Narratio 94. pag. 154. hath this Ἐπιγραφὴ; περὶ Μαγιστριανοῦ τινὸς.

Now in the Manuscript ancient Copy in *Bodlyes* Library those two Chapters are but one, and the ἐπιγραφὴ one, thus περὶ παρθένου τινὸς, καὶ Μαγιστριανοῦ τοῦ δι' ἀνὴν θηριομαχήσαντος. And then the Narration begins thus, Ἐν βιβλίῳ Ἱππολύτου τοῦ γνωρίμου τῶν Ἀποστόλων, &c. Difference enough, and therefore negligence or knavery enough in the Transcribers.

Besides this University friend, I consulted another in the Country, who had, I knew, a well furnished study, and from him I received this following Answer.

Sir,

Palladius his *Historia Lausiaca* I find in the seventh Tom. of *Bibliotheca Sanct. Patrum*, put forth by *Margarinus de la Bigne* at *Paris*, *Anno* 1589. of which Author *Bellarmine* himself in his Book *de Scriptoribus Ecclesiasticis ad annum* 390. confesseth (after he had first praised this History, as not a little profitable to the Reader of it) that this *Palladius* is reproved by Saint *Hierome*, in an Epistle of his to *Ctesiphon*, for an *Origenist*, and so accounted also by *Epiphanius* in an Epistle of his to *John* of *Jerusalem*, which Epistle is to be seen (as he saith) in the second Tom. of *Hieroms* Works. This History of *Palladius* hath the name *Lausiaca*, from one *Lausus*, to whom it is dedicated both by *Palladius* and *Heraclides*, a Bishop of *Cappadocia*; both which Epistles dedicated to *Lausus*, are prefixed to this History. The History hath more Miracles in it than are in the New Testament, and as strange ones as are in any Legend, and it seemeth the Author, (as he saith at the 56. Sect. of this History) could have reported stranger, but that they did *excedere miraculi modum*; not that they were false though, but because men wanted faith to believe them. In the first Sect one *Dorotheus*, *cum prius signaculo crucis se munivisset*, draweth, and drinketh the water of a Well, wherein there were Asps: Abbot *Copres*, sect. 49. went into the flames of a great fire, and staid there half an hour, and had no hurt, but as he entred the fire he was *in nomine Christi signatus*. One Abbot *Be*, at the entreaty of some Husbandmen of that Country, commanded a Sea horse (*Hippopotamus*) who

wasted that Country to be packing, and not to spoil the Country any more. And so forthwith this Sea horse, as if he had been driven away by an Angell, vanished, *omnino evanuit*. Sect. 17. An Hyæna brings her whelpe unto Abbot *Macarius* and layeth it down at the Abbots feet, this whelp was blind, the Abbot spits upon the eyes of this blind whelp, prayeth, and the whelp recovereth its sight; the *Hyæna* taketh up the whelp, and departeth: But then the next day the same *Hyæna* bringeth a great sheep-skin unto the Abbot, offereth it unto him (belike as a token of her thankfulness for the cure) the Abbot refuseth the present, ratleth the *Hyæna* for killing the sheep, adviseth her to kill no more sheep, the *Hyæna, capite suo annuit, ut quæ sancto Macario assentiretur*, Saith my Authour: upon the report of St. *Paphnutius* in another Place, the Divell in the habit of a Presbyter offereth the Sacrament to one, but the good Presbyter discovereth the Divell, and defies him, and his Sacrament. In another place one liveth many yeares, and had no other sustenance, but the Sacrament once every Sabbath day.

By this time the Reader is, I hope, sufficiently satisfied, that your Author *Palladius* is a Legendary writer, the Gentlemen who have made this search for me, desire for the present, to have their names concealed, but however they will be responsible for what they have written, when ever you shall be pleased to call them to an account.

A third witnes is the Author of the Quest. and Resp. ascribed to *Justin Martyr*, but this Author is unknown, and the book a forgery, unworthy of *Justin Martyr*, and as short of his former writings as Lead is of Gold, this you know a great deal better then my self, but others may see as much demonstrated by *Rivet.* Critic. sacr. lib. 2. cap. 5. Out of *Possevinus*, *Sylburgius* and *Scaltetus*.

But you have perhaps another argument, hinted towards the conclusion of this section, and it is the apparition of the signe of the Crosse unto *Constantine*, of which you speak in these words; *he that thus signed to* Constantine *victory from Heaven* (ἐν τούτῳ νίκα *in this overcome &c.*

But it is much questioned, whether or no that which you call the signe of the Crosse, was that which appeared unto *Constantine*. Bishop *Abbot* in his answer unto Dr. *Bishop* his Epistle unto King James pag. 167. saith, that the signe of the Crosse, unto which *Constantine* was so much affectioned (and that which he was so affectionate unto, was that which appeared unto him) *was indeed* (i) *the signe of the name of our Saviour, consisting of the two Greek letters* χ *and* ρ, *and in the form of a* ☧, *which are the two first letters of the name of* Christ, *and did import the same whole name, by the sight whereof in the skie* Constantine *was advertised, that* (k) *by* Christ *he must conquer and overcome. To which name of* Christ, *represented to* Constantine, *his most excellent majesty giveth the same honour that* Constantine *did, reposing therein the whole trust of his Victory, and safety, both spirituall and corporall, and knowing that no* (l) *other name is given under heaven, by which we must be saved, but only the name of* Jesus Christ. This opinion is embraced by many; but Dr. *John Rainolds* of all others, I beleeve, speakes most fully of it in his conference with *Hart*, pag. 507, 508. *The sign that appeared to* Constantine *in the Element was a signe of the name of Christ, not his Crosse: howsoever the Coiners and* (m) *Crosse-maintainers of your Church doe falsly paint it out. For as* (n) Eusebius *writeth, (unto whom* Constantine *did report the thing, and shewed him that ensign, which he had caused to be made in the likeness*

i *Euseb.* de vit. Const. lib. 1 c. 25.

k lib. c. 22.

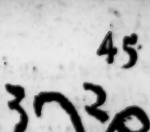
l Acts 4. 7.

m *Martials* treatise of the Crosse *art.* 2. *Harpesfeildes* Cope-dialog. 4.

n De vit. Constant. lib. 1. cap. 15.

thereof)

thereof) it was the forme of a (1) Spear ſtanding ſtrait upright, with a (2) Crown on the top of it, and as it were (3) a horn, which (4) did croſſe the mideſt of the Spear aſlope. So that it repreſented two of the Greek letters, χ and ρ: which being the two firſt letters of the name of Chriſt, the name of Chriſt was ſignified by that ſign to Conſtantine. Thus he deſcribeth it who ſaw it.



4 χιαζομένου τοῦ ρ χῖ τὸ μεσαίτατον. which words

tranſlated amiſſe by Interpreters (erat litera ρ inſerta in medio litera χ) have occaſioned ſome to make the ſigne otherwiſe then *Euſebius* deſcribeth it.

Vnto this Hart *thus replyeth, but out of doubt he calleth it the ſigne or the monument of the Croſſe alſo.*

And unto this Dr. Rainolds *thus rejoyneth.* But (5) *himſelf ſheweth, that he calleth it ſo, becauſe it reſembled* (o) *the ſigne of a Croſſe. For neither was it like the Croſſe fully, which had* (p) *another figure: and where he deſcribeth it, he ſaith in plain termes that it was* (6) *a ſigne of the name of Chriſt. Neither were thoſe words that you rehearſed written by it, In this ſigne overcome, as your* (q) Doctor *ſaith:* (*belike becauſe he read it coined in the* Cruſeado *ſo, or in the* Portigue) *but* (r) *by this overcome: as if God ſhewing him the name of* Chriſt, *ſhould have ſaid unto him that* (ſ) *there is no other name given under Heaven whereby we muſt be ſaved. In the which meaning it ſeemeth that* Conſtantine *did underſtand it alſo: becauſe* (t) *he uſed afterward to carry in his Helmet, not the ſigne of the Croſſe, but thoſe two letters by which the name of* Chriſt *was repreſented to him.*

5 cap. 25.

o σαύρα σχήματι πεποιημένον.

p The figure of the letter T. *Tertull. adverſ. Marcion*, lib. 3. *Hieron.* lib. 3 Comment. in *Exec.* c. 9.

6 τὸ σωτηριώδους ἐπιγραφὴν τὸ σύμβολον.

q *Harpsfeild* in his Cope-Dialog. 4. c. 3.

r τούτῳ νίκα. *Euſeb.* de vit. Conſtant. l. c. 22. ſ Acts 4. 12. t *Euſeb.* de vit. Conſt. lib. c. 25.

But ſuppoſe it was the very ſigne of the Croſſe, which you imagine, appeared unto *Conſtantine*, yet this will make nothing for the perfect decency of the uſage of the ſigne of the Croſſe in *Baptiſme* amongſt us: and my reaſon is, becauſe apparitions in the aire, though they be not illuſions of Satan, the Prince of the aire, but true & reall miracles, doe not oblige us unto an imitation of the like in Gods ordinances: ſtrong and powerfull motives they are unto the worſhip of Chriſt, but were never deſigned to be a rule of it, and he that uſeth it to ſuch a purpoſe perverts it from its right end.

Dr. Hammond.

And then for the Surplice: *It is no newes, I hope, for ſeverall ſorts of men to have ſolemne Garments, for ſolemne actions which they doe not uſe at other times. The Judges upon the Bench, or the Lords at their coming to Parliament, are a ſufficient evidence of this, who weare not thoſe* Robes *in common occaſions, which there they do, as betokening their quality. and the imployments they are about. And then what is thus cuſtomary in civill matters (viz, to difference perſons and imployments, yea and dayes, by diſtinction of garments) and is allowed to be decent therein, this by analogy undeniable, is as fitly and decently from thence derived to ſolemne ſacred actions alſo, ſuch are the publick offices of the Prieſt: and the commands of our Superiours being added to this decency of the matter, πᾶξις τὸ εὐσχημόνως, it is, I am ſure, more than undecent for inferiors to be*

obſtinate

obſtinate, and deny obedience to them. In the choice of the garment, there hath been alſo, as near as may be, a reſemblance obſerved of thoſe garments, which in Scripture are mentioned for the like ſolemnities, long, ſhining, i. e. white robes or garments. And if the conſtant uſage of other Churches beſides this of ours, Eaſtern as well as Weſtern, for ſo many Centuries together, be conſidered, it will be competently able to eſtabliſh an Eccleſiaſtical cuſtome alſo, which, in things of this nature, externall ornaments and formalities, is a more rational ground, and rule or meaſure of decency, than any Mr. J. (or Ameſius to boot) will readily be able to produce for the rejecting of them, or breaking and caſting away thoſe bands which tyed no harder a yoak than this upon their ſhoulders.

Jeanes.

The Surplice was uſed not onely as *a note of diſtinction*, but alſo for *its myſtical ſignification*, to betoken ſanctity of life, and untill this latter uſe of them be proved lawfull, your four arguments will be but a begging of the Queſtion, as you will ſoon perceive, when you attempt the reducing of them into forme.

This may ſuffice for anſwer unto all your arguments; but I ſhall alſo give unto each of them a ſeveral anſwer.

The firſt argument is taken from the Analogy betwixt civill and ſacred perſons and actions: Civil perſons wear ſolemn garments for ſolemn actions, which they doe not uſe at other times; therefore it is decent for Miniſters to weare ſolemne garments in their ſolemne ſacred actions, which they doe not uſe in common occaſions, as whilſt they are walking in the ſtreets, or the like.

To anſwer this, I need not trouble my ſelf, but only referre the Reader unto what *Ames* anſwereth unto the like objection of Biſhop *Mortons* in his Reply to his particular Def. &c pag. 4. To which I anſwer.

'1. That if all this be granted, yet it maketh not for the Surplice; which is 'not a Civil but an Eccleſiaſtical, Religious habit; there is great difference be-'twixt a grave, civil habit, and a myſtical garment.

'2. The conſequence doth not follow; becauſe in the exerciſing of the Mi-'niſterial duty, nothing is requiſite which the Lord himſelfe doth not impoſe 'upon his Miniſters. A Miniſter then hath another perſon, than when he walk-'eth in the ſtreet.

'3. There is a great diſparity betwixt Judges and Miniſters, in regard of 'their Functions; for Judges Functions are civill, and therefore ſubject 'unto mans Inſtitutions: but Miniſters in their Functions are onely to obſerve 'what he, whoſe ſervice they are to perform hath appointed.

This anſwer fits your argument, as if it had been purpoſely made for it, and by this the Reader may ſee, that it was baffled long agoe, and methinkes you ſhould not have propounded it anew without ſome reinforcement.

But your ſecond argument will ſtrike the matter dead; The Command of our Superiours added unto the decency of the matter. But this mends the matter nothing at all; for our Superiours, as well as others, are prohibited to make any additionals unto the Worſhip inſtituted by the ſupream Law-giver, who had infinite Wiſdome, and ſo could ſufficiently provide whatſoever was fitting in his own Worſhip and Service: All additions unto the Ceremonial Law under the Old Teſtament were unlawfull, Deut. 12. 32. And why then ſhould it be law-

full

full to adde unto the Ceremonial Law in the New Testament? *Christ was faithfull in the House of God, as Moses*, Heb. 3.2. and therefore his provision for rituals was as perfect and exact, though not as numerous.

Your third Argument, The resemblance of the Surplice unto those Garments which in Scripture are mentioned for the like solemnities, long, shining, white Robes or Garments, I suppose you mean some of the holy Garments of *Aaron*, that were appointed for glory and for beauty, *Levit.* 16.4. and then this reason may involve the Surplice in the guilt of Judaisme, rather than prove its decency. Hath God, think you, abrogated those mystical Garments that were of his owne institution, to make way for such as shall bee of mens invention: If we must needs have mystical apparel, what can be more fitting than that which God himself ordained?

The Word and Sacraments doe sufficiently minde a Minister of his duty, and the light of them is so full and clear, like that of the Sun, as that it needs not the candle of a Surplice. This instruction of the Church by humane Ceremonies, is to teach her with a Fescue, to hide the light of the Gospel under a bushel, and it is a vailing and shadowing of its brightnesse.

Some have concluded the Surplice to be decent, because the Angels appeared in *shining garments*, Luk. 24.4. *in raiment white as snow*, Mat. 28.3. because the glorious Saints in heaven are *cloathed with white robes*, Revel. 7.9. and the Lambs Wife *shall be arraied with fine linnen*, clean, *white*, Revel. 19.8. But these inferences are, as they say, *à baculo ad angulum*, and you are wiser than to own them, and yet the strength of your argument is little, if at all, superiour to them.

Your fourth argument is, the constant usage of other Churches, besides this of ours, Eastern as well as Western, for many Centuries together.

But first, the not using the Surplice by Christ and his Apostles, and some Centures immediately following their times, is a safer president to imitate, than the usage of it in succeeding Centuries, which were not so pure and incorrupt as the Primitive time.

2. Those which are utterly unskilled in the Ancients, may collect from the confession of your great and learned *Hooker*, *Ecclesiastical Politie*, pag. 245. That the true and Primitive antiquity of the Surplice, is a matter very doubtful, notwithstanding, saith he, I am not bent to stand stiffly upon these probabilities, that in *Hieromes* and *Chrysostomes* times any such attire, as a white garment, was made several unto this purpose, to wit, for Ministers to execute their Ministery in, and it is without doubt that in the next age, the cumbersome weight of Ceremonies, as you call it, burdened the Church; for *Augustine* who lived in the times of *Hierome* complained hereof, *Epist.* 119. *ad Januar.* *Quamvis enim neque hoc inveniri possit, quomodo contra fidem sint, ipsam tamen religionem, quam paucissimis & manifestissimis celebrationum Sacramentis misericordia Dei esse liberam voluit, servilibus oneribus premunt, ut tolerabilior sit conditio Judæorum, qui etiam si tempus libertatis non agnoverint, legalibus tamen sarcinis, non humanis præsumptionibus subjiciuntur. Sed ecclesia* Dei *inter multam paleam multaque zizania constituta multa tolerat.*

In the next place you averre, that Ecclesiastical custome in things of this nature, is a more rational ground and rule of decency than any Mr. *J.* or *Amesius* to boote, will readily be able to produce, for the rejecting of them, &c. But untill *Amesius* his argument against things of this nature, *humane mystical ceremonies*,

nies, be anſwered, this compariſon with impartial Readers will paſſe for nothing but vapouring.

In the end of the Section, you give a hint of the tolerableneſſe of the Ceremonies, they were *bands which tyed no harder yoke than this, upon your ſhoulders.*

But firſt, God hath broken the yoke of his own Ceremonies, and our Prelates cannot ſhew us any commiſſion for their pretended authority to make a new yoke of their own, and with it to gall the necks and conſciences of Chriſts Members and Miniſters. *Paul*, though he thought all indifferent things to be lawfull, yet he profeſſeth that he would not be brought under the power of any, 1 *Cor.* 6. 12. Now we were brought under the power of the Croſſe and Surplice; for as *Aquinas* rightly, *qui utitur eo, quod non expedit, ſive licitum ſive illicitum, redigitur quodammodo ſub rei illius poteſtate*, and we were enthralled unto the uſe of them, when they were not expedient, when they did not edify, but deſtroy and ſcandalize.

2. If we may judge of the late Biſhops zeal by their puniſhments, they ſhewed more zeal againſt the neglect of their Ceremonies, than againſt the omiſſion of the weightieſt matter of both the Law and Goſpel; the moſt ſcandalous and ignorant Miniſters found more favour at their Tribunals, than ſuch of the Nonconformiſts as were renowned for parts and learning, and exemplary for perſonal piety and diligence in their Miniſterial function.

3. Their rigour in impoſing theſe bands was unexcuſable and unſupportable; for it was upon no leſſe penalties than ſilencing and deprivation, and theſe were upon the moſt peaceable and conſcientious Diſſenters: and when theſe arguments ſatisfied them not (and they were the beſt arguments their Conſiſtories yeelded) the poor men were judged obſtinate and conrumacious, and then the Secular power was called upon for their perpetual impriſonment, they muſt nor breath in Engliſh aire, unleſſe in the cloſe, and perhaps infected one, of a ſtinking priſon; and there they muſt rot and expire, except they conform againſt their conſciences: But I hope the Prelates ſufferings have awakened them unto a ſight of, and ſorrow for this their over ſeverity, if not, I ſhall pray unto God to open their ears, that they may hear the voice of his rod.

Dr. Hammond. ſect. 30.

In this caſe I beleeve (though not in the garments themſelves) there is place for that decency, the omiſſion of which neceſſarily inferres indecency, and for ſuch order the breaking of which muſt ſoon end in ἀκαταστασία (which Mr. *J.* ſaith St. *Paul* *oppoſes to* τάξις) *viz. down right confuſion.*

Jeaves.

Here we have a great deale of confidence in your concluſion, but upon a diligent and moſt impartial ſearch, I cannot find any premiſes of a proportionable ſtrength to bear it up; indeed you are like to meet with ſome partial Readers, who will think your proofs irrefragable, becauſe you have powred out ſo many quorations out of the Fathers, whereas all the while there is nothing in all this your diſcourſe that looks like an Argument: If you think my cenſure injurious, you may right your ſelf, by reducing your Arguments unto form,

and

and then, if they be found convincing, the ſhame will be mine, and until this be done, I ſhall ſatisfie my ſelf with that which *Ames* ſpeakes concerning the pretence of decency, In his reply to *Mortons particular def. &c.* pag. 3. 'As for the rule of decency, which is here made the ground of all this affirmation; it were to be wiſhed that the Defendant would have brought it into a Syllogiſme, that we might have ſeen the force of it; for now I cannot deviſe what Logick will conclude different Miniſterial Garments, from decency; eeing decency was, and is without them, in a multitude of Chriſtian Churches and Miniſters; but as ſome blundering Logicians, make their rule *de omni & de nullo*, ſerve to prove every thing: ſo this Defendant would make us beleive that his rule of decency will maintaine any thing that it pleaſeth our ſpirituall Lords to impoſe upon us.

Dr. Hammond. ſect. 31, 32, 33.

Having ſaid thus much ex abundanti above what was incumbent on me, I ſhall flatter my ſelf, that I may not ſpare any larger paines in ſurvey of Ameſius's arguments, which Mr. J. *is reſolved to think conſiderable, and to ſpeak very magnificently of him, as proving that the text* 1 Cor. 14. 40 *rightly underſtood, doth not only not authorize any humane inſtitution of ceremonies, but on the contrary plainly condemnes them, and this, ſaith he, was ſo well managed by him, that he hath quite beaten out of the field* Biſhop Morton *and his ſecond,* Dr. J. Burges.

32. *Here is triumph indeed. And I ſuppoſe the Reader already diſcernes, what are the grounds of it,* viz. *that* Ameſius *acknowledges nothing decent, but that, the omiſſion of which neceſſarily inferres indecency,* i.e. *as hath been ſhewed, nothing but naturall decency, the omiſſion of which is a vice contrary to that, by conſequence, that there is no ſuch thing, as an indifferent geſture or garment, which either civill or eccleſiaſticall cuſtome, or obedience to our lawfull Superiours may render decent; that whatſoever ſome eternall law of nature commands not the doing of that. if it be but wearing ſuch a garment, which the Canons of any Church preſcribe, nay, by parity of reaſon a Cloak or a but on'd Doublet, is abſolutely unlawfull by force of* 1 Cor. 14. 40.

33. *This being the bottome of thoſe arguments of* Ameſius, *I may ſafely tell* Mr. J. *that they could no otherwiſe beat either* Biſhop Morton *or* Dr. J. Burges *out of the field, then that they thought them utterly unworthy their making reply's to; He that thinks there is nothing indifferent, nothing lawfull, the omiſſion of which is not ſinne, doth certainly uſe other Dictionaries then we do, diſcernes no difference betwixt lawfull and neceſſary, and, as the Aſſertors of Fatall production of all things, will not allow a cauſe to be ſufficient to produce any effect, which it doth not produce, and ſo produce, that it cannot but produce it, which is to tell me that I ſit, and walk at the very time, when I ſtand ſtill, it being certain that I am equally able to doe both thoſe, when yet I really doe the third only, ſo he will not allow any thing morally poſſible, which is not morally neceſſary which is certainly the giving new lawes to words (making the word lawfull or poſſible which was wont to be interpreted that which may or may not be done, to ſignifie only that which muſt be done, and may not be omitted) and not new reaſons to confirme old paradoxes.*

Jeanes.

In theſe three Sections I ſhall ſtay upon nothing but your charge of me and *Ameſius* with this ſenſleſſe and irrational poſition, that nothing is indifferent; who almoſt that hath heard of your great parts, learning and ingenuity (and

who is there such a stranger in our Israel unto whose eares the fame thereof hath not arrived) but wil upon this conclude us both guilty? whereas we are both free & innocent, and most untruly aspersed by you, for which I expect & challenge satisfaction. Sir, herein I desire no favour at your hands, but shall intreat you to put any of our words upon the racke, and if by all your Logick you can extort any such inference from them, I shall confesse my self worthy of all that disgrace which your pen can powre upon me To clear my self from this your imputation I have joyned herewith a Treatise concerning the indifferent actions of man; And as for *Ames*, his own writings will sufficiently acquit him in his *Medul. Theolog. lib 2. cap. 3. thes.* 13 he expressly affirmeth that many acts in the generall are in their own nature indifferent, and in his *Cases of Conscience* he hath a whole chapter *de Adiaphoris* and there too his resolution is, that *variæ dantur actiones quæ in sua communi ac nuda natura antequam circumstantiis vestiantur, nullam includunt bonitatem aut malitiam. Tales sunt comedere, bibere, iter facere, ambulare &c.* lib 3. cap. 18 *There be divers actions which in their common and bare nature, before they be as it were cloathed with circumstances, doe include in themselves no goodnes or badnes; as to eat, to drink, to take a journey, to walk &c.* Dr. *J. Burges* imputeth unto *Bradshaw* his opinion, which you father upon *Ames*, and *Ames* his defence of Mr. *Bradshaw* will serve for his own apology. Dr. Burges *saies that* Mr. Bradshaw *had good reason to reverse his opinion of things indifferent, for against all learning and sense, he resolves that there is nothing indifferent, and unto this Ames* thus answereth *Triplicat. cap.* 2 *S.* 8, 9 'If this were so as tis related, reason would perswade to some recantation, but tis only the Rejoinder his telling again without 'any shew or proof. The Rejoynder raiseth up a report, without shewing from 'whom he received it, which untill it be some other way confirmed, then by an 'adversaries bare telling and that in a humour of disgracing his person, it must 'be accounted a meer tale. I for my part, can find no such words in Mr. Brad-'shaw his treatise, neither any thing from whence such a raw sentence may be 'reasonably collected. He concludeth indeed *cap.* 3. that there is no absolute in-'different thing *i. e.* every way, as well in order of nature, as of moralitie. 'He affirmed also *cap.* 7 there is nothing actually indifferent, which is not po-'tentially good or evill, and *cap.* 8 there is no action of mans will so indiffe-'rent, but the doing thereof by some circumstances, may be evil. There is no 'action that a man can doe, by the power of his will, that is meerly and abso-'lutely indifferent. These passages come the nearest to that which is here fathered upon the treatise; in all which this crudity appeareth not: there is nothing 'indifferent. Nay the harshest of these assertions, may be found not only in 'little Pamphlets made by *Carpenters* Boyes, against learning and sense, but in 'great volumes, written by those that goe for very learned, and sensible in such 'matters as this is. *Thomas Aquinas*, in the great book called his *Summe, prima secunda. q.* 18 *ar.* 9 hath this conclusion: it must needs be that every individuall act 'of man (proceeding from deliberate reason) is either good or bad. And all (or 'almost all) those which have written upon that place, doe confirme and defend the same, who yet were men, that in questions of such a nature, did not 'usually write against all learning and sense.

Humanum actũ in individuo consideratum ex deliberatâ ratione procedentem vel bonum esse, vel malum necesse est.

Dr. Hammond. sect. 34.

This argument of Amesius *against things indifferent, that learned Bishop was well acquainted with, by his familiar conferences with* Mr. Glapthorn, *a vehement disputer against*

against Ceremonies, and whom the Biſhop thought fitter to refute by trifling inſtances, of unbuttoning and buttoning his Caſſock, than by more ſerious attempts of conviction. I. e. in plain termes to deſpiſe and ſmile at, than to dread; and if Mr. J. have really read Mr. Hooker, *whom he ſomewhere entitles our Patron of Ceremonies, hee may in him remember a diſcourſe of Laws, which will ſuperſede all neceſſity or benefit of my farther inlarging on it.*

Jeanes.

Here we have a groſſe miſtake, and a bitter jeer.

1. A groſſe miſtake, to ſay no worſe, for *Ames* hath no where any Argument againſt things indifferent; it is a Concluſion which he never dreame of, and therefore you moſt injuriouſly faſten it upon him, and hereof, I hope, you will repent, and give ſome publique teſtimonial thereof.

Next we have a bitter jeere at Non conformiſts, as if their opinion concerning humane, religious Ceremonies, were ſo ſilly and ridiculous, that Biſhop *Morton* deſpiſed it, and ſmiled at it, and could refute it eaſily, by trifling inſtances by unbuttoning and buttoning his Caſſock: There may be truth in this your relation concerning Mr. *Hynde* and *Glapthorne*, but your falſe accuſation of *Ames* will render your bare word queſtionable, if it be not backed with farther proofs; but ſuppoſe your relation true, yet all that you can gather hence is, that they were weak Reſpondents, and knew not the ſtate of the Queſtion; and unto that you ſeem as great a ſtranger as they, for you dare not ſay that Biſhop *Mortons buttoning and unbuttoning his Caſſock, was a religious Ceremony*, and if it were not, was it not a proper *medium* to prove the lawfulneſſe of humane religious Ceremonies?

The Non conformiſts layd downe four qualifications in the Ceremonies which they oppoſe: 1. Humane Inſtitution. 2. Ordained ſignification. 3. Myſticall ſignification. 4. Appropriation unto Gods ſolemne Worſhip and Service.

1. Humane Inſtitution, they are humane inventions, now Kneeling, Bowing, Proſtrating, lifting up of the eyes and of the hands, ſhouting and dancing for joy, they abſolutely deny to be humane inventions, as you may ſee in *Ames* his diſpute about Ceremonies, pag. 495.

2. A ſecond thing is ordained ſignification, though they have an aptneſſe to ſignify, yet they doe not actually ſignifie, without ſpecial inſtitution of man: thoſe ſignes then that ſignifie without inſtitution by *nature* or by *civil cuſtome* are ſhut out of this controverſie.

1. By nature, naturall Ceremonies as they are called, ſuch as to looke up to Heaven, to lift up our heads, to bow our knees in prayer; for theſe *Nature it ſelf*, ſaith *Ames*, *doth teach all nations to obſerve without any inſtitution, though not without ſome government of counſel, nor without ſuch varie y, as Nature it ſelf is ſubject unto.* Manuduct unto diſp. about humane Ceremon. pag. 27.

2. By civil cuſtome, and of this nature was the womans vail, 1 *Cor.* 11. By received uſe and ancient cuſtome, it ſhewed the ſubjection of a woman unto the husband, and ſo was an indicant ſigne thereof without any new inſtitution of man.

3. They are of myſtical ſignification, they ſignifie either ſome grace or duty, they teach ſome ſpiritual and religious thing by their inſtituted ſignification, and therefore are termed by ſome, *doctrinal Ceremonies*,

4. They are appropriated unto the acts of Religion in Gods service, and so are *religious in state*, and have, as *Parker* phraseth it, *a kinde of immobility in Gods worship*, and hereupon they are termed *religious Ceremonies*, and by this all circumstances, or if you will call them *circumstantial Ceremonies*, all Ceremonies of meere order and decency are excluded out of the controversie, because they are common to things civil as well as sacred, and used as well out of Gods worship, as in it.

Whereas Doctor *Morton* objecteth, that a Pulpit-cloath, Communion cup, the Church and place of Gods service it self, may be appropriated and assigned onely unto Gods Worship: *Ames* for answer distinguisheth betwixt appropriation of this or that individual, and of the kinde; 'Individuals (saith he) may be 'extrinsecally and accidentally appropriated, the kind remaining intrinsecally 'common and indifferent, and the individuals that are thus extrinsecally appropriated, are of the same use out of Gods service that they are in it; this, saith *Ames*, is occasion of admiration unto Dr. *Burges* the Rejoinder, but hee might have considered, that the immediate end of a Cloath, is to cover; of a Cup, to drink out of; of Meeting places to meet in; and then where is the 'strangenesse of this assertion? Is there not the same immediate use of a mans 'eyes, in reading one booke, as another, of a mans ears, in hearing one voice, as another, however the subject seen, or heard, may differ in nature or 'kind?

This is a true state of the Question, made, not by me, but by *Parker*, *Ames*, *Didoclave*, and other learned Non-conformists long agoe: And now I hope you are sensible that Bishop *Morton his buttoning and unbuttoning his Cassock*, came not within many leagues of it; there is no doubt, but that either you have, or may easily procure a Cassock of the like stuffe and fashion, as that of the Bishops; and why should not this feat be as feasible unto you as unto him? Pray, Sir, try the utmost of your skill, and let all the Bishops in the Land bee your assistants; nay, take in what help you can from Mr. *Hooker* his discourse of Lawes that you referre mee unto, and if from the buttoning and unbuttoning of your Cassock, you can with all your united forces, prove the lawfulnesse of humane religious Ceremonies, symbolical signes; that is, those which teach some things spiritual by their mystical instituted signification, and are appropriated unto Gods worship, I will then confesse that there is as miraculous a vertue in your Cassock, as you ascribe unto the sign of the Crosse in the Primitive times, and shall be ready publiquely to retract whatsoever I have written, or spoken against these Ceremonies; but untill such proof be made, it will bee no act of imprudence in you to forbear for the future, such unsavoury girds; for however they bewray a passionate, high, and scorntull contempt of your poore Antagonists, yet upon examination they will be found to be sapleſſe and irrational, to have in them nothing of truth, and as little of charity and humility.

Dr. Hammond. sect. 35.

Mean while, to the reproach of my great stupidity, I willingly acknowledge, that it cannot enter into my understanding, what sense that text is capable of, which with the best (possible) managery can be taught plainly to condemne all institution of Ceremonies in the Church, i.e. by what Prosyllogismes or supplies, or advantages of art this Enthymeme shall be rendered concludent. The Apostle commands that all things be done

decently

decently, and in order: ergo, he condemns all institution of Ceremonies for Gods worship. He that can maintain this consequence not onely to be true but (as Mr. J. affirms it) plain and evident, will be a formidable adversary indeed, much better deserving that title, than one whom he knows not, and therefore honours with it.

Jeanes.

Nothing hath more betrayed men to shamefull overthrows than contempt of Adversaries: what opened the King of *Sweden* so speedy a way unto his Victories, as the Emperours slighting of him? And I am confident that your despising of *Ames*, will adde nothing unto your conquests; it appears by your mistake of him, that as yet, you never read him, and yet you have undertaken to censure and refute him, and in order hereunto have adventured upon uncharitable conjectures or surmises that have proved groundlesse and to have no footing in his Writings; and now as for his Argument from the 1 *Cor.* 14. you elevate and deride it, before you know what it is, and thus you triumph over an enemy that you never yet looked in the face; but for your conviction, and the Readers satisfaction, I have prevailed with the Stationer for the Printing of the passages quoted in *Ames*, and unto them shall onely prefix this Preface; *Let not him that girdeth on his harneſſe boaſt himſelf, as hee that putteth it off*, 1 King. 20. 11.

Concerning an Argument against our Ceremonies, 1 Cor. 14. *which is acknowledged to be the onely place in all the New Testament, that can be alledged for their imposing. In* Ames *his Repl. to* Mortons *generall Def. &c.* pag. 9, 10, 11, 12.

'This Scripture, 1 *Cor.* 14. 26. 40. being rightly understood, doth not onely not justifie such Ceremonies as ours, but plainly condemneth them. For the manifesting of which assertion, because it may seem strange to those eares that are accustomed to other sounds, I will here distinctly set down an Argument drawn out of these words, against such Ceremonies as ours are.

'All that is left unto the Churches liberty in things pertaining unto Gods Worship, is to order them in comely manner. This is manifestly collected out of that place in question. So the Defendant seemeth to grant, so *P. Martyr* understandeth it, as is to be seen in his Commentary upon 1 *Sam.* 14. which judgement of his is cited and approved by Dr. *Whitaker de Pont.* pag. 841. & 844. confirmed also by *Junius* against *Bellarmine*, *Conr.* 3. *l.* 4. *c.* 16. *n.* 86, 87. & *c.* 17. *n.* 9, 10, 12, 13. where he sheweth that Christ is the onely Law giver, that appointeth things in his Church; and that he hath appointed all that are requisite; and that the Church maketh no Laws (properly so called) to appoint any new things to be used, but onely Canons, Orders, Directions, ordering in seemly manner those things which Christ hath appointed; and that if she addeth any thing of her own, shee doth decline. The reason is because unto her is committed no authority of appointing new things, but a Ministery to observe and doe such things which Christ hath appointed. *Vide etiam Jun. de transl. imper. lib.* 1. *cap.* 2. *n.* 26, 27, 31. This is also confirmed by sound reason, both in respect of the wisdome required, and in all Law-makers, and perfectly found in Christ, and also in regard of the nature of such Institutions.

For the former reason teacheth (as *Aristotle* sheweth Rhet: 1. 3.) that all, which possibly may, should be appointed in the law, by the giver of it, and nothing left unto the ministeriall judges, but that which must needs be left, as matters of fact, &c. Now in the worship of God, all but particular circumstances of order, may easily be appointed (as in very deed they were) by our Law-giver Christ. As for the nature of such institutions, that doth also require so much: for whatsoever is above civility therein, if it be not a circumstance of order, it is worship, and therefore invented by man, unlawfull will worship. For whatsoever is used, or acted by him that worshipeth God, in that act, it must needs be either grounded on civill humane considerations, and therefore civility: or an act and meanes of worship, and therefore worship: or the ordering and manner of disposing those acts and meanes, and therefore lawfull, if lawfully and fitly applyed: or else, at the least, idle and vain, and therefore to be avoided, according to that of Basil, σιγάσθω δὲ τὰ περίττα ἐν ἐκκλησίᾳ θεοῦ: A sift cannot be given. By all this it may appear, that the authority of the Church is not to appoint what she will, no not of things in their own nature indifferent, and say they be in order, or for order: But only to order those things which God hath appointed.

Thus farre the proposition, or first part of my Syllogisme: the assumption followeth.

But to appoint and use the Ceremonies as we do, is not to order in comely manner any thing pertaining to Gods worship. The reason is, because order requireth not the institution or usage of any new thing, but only the right placing and disposing of things which are formerly instituted. This appeareth

1. By the notation, which is given of the word it self, which both in Greek and Latine is taken from the ranking of Souldiers in certain bounds and limits of time and place. *Dicebant enim militibus tribuni, hactenus tibi licet, hic consistes, eô progredière, huc revertere,* ὅρον δῷ *inde ordo*, Scalig and

2. By the definitions which are given thereof by Philosophers and Divines *Tull. Off. lib. 1. Eadem vis videtur ordinis & collocationis. Ordinem definiunt compositionem rerum aptis & accommodatis locis. Locum autem actionis, opportunitatem dicunt esse temporis.* Aug. *de civit. lib.* 15. *cap.* 13. Order is the disposition which fit places to things equall and unequall, *id est*, when things are handsomely ranked, some to goe before, and some to follow, as *P. Martyr* expoundeth it, *loc. com. cl.* 4. *cap.* 5.

3. The same also is confirmed by our Divines, who usually giving instances of order, doe insist in time, place, and such-like circumstances, making a difference betwixt mysticall ceremonies and order, many times condemning the one, and allowing the other: as the Divines of *France* and the *Low Countries* in their observations on the Harmonie of Confession. *Sect.* 17. *Beza Ep.* 8. *Jun. in Bell. Append. tract. de cultu imaginum.* c 7. n. 12, 13, 14.

4. By the Context of the Chap. *viz.* 1 Cor. 14. it plainly appeareth, that order is opposed unto that confusion spoken of *vers.* 33. and therefore importeth thing but that peaceable proceeding, whereby they should speak one by one, & the rest attend, *&c. v.* 30, 31. So *Basil* expoundeth it, shewing order to consist in sorting of Persons, some to this, and some to that, according to their office, and in determining of time and place, ἀσκητ. p. 459. Ερωτ. κδ. πάντα εὐσχημόνως καὶ κατὰ τάξιν γιγέσθω, ἐκείγην λογιζόμεθα εὐσχήμονα εἶναι διαγωγὴν

γωγὴν καὶ ἔυταικτον ἐν τῇ συναφείᾳ τῶν μερῶν ἐν ᾗ ὁ τῶν μελῶν τὸ σῶμα τὸ διασώζεται λόγος. and p. 530. Ἐρωτ. σλη. πάντα ἐυσχημόνως καὶ κατὰ τάξιν γινέσθω: ὡσπερεῖ μάλλον τῆς ἐυσχημοσύνης καὶ τῆς ἐυταξίας φροντίζειν κατάπερ καιροῦ καὶ τόπου. Lastly neither *Luk.* 1. 8. neither in any place of Scripture doth the word order import any more then hath been said.

As for Comlineſſe, that is nothing but the ſeemlineſs of order. For as *P. Martyr* ſaith in 1 *Cor.* 11 it is ſuch a tempering of actions as whereby they may more fitly attaine their end Otherwhere it may containe that naturall, or civill handſomeneſſe, which is ſpoken of *chap.* 11. 13. as it doth *chap.* 12. 23 and ſo includeth all that which is grounded on civility, as a fair cloath and Cup for the Communion, a fair and firm veſſell for Baptiſme; but not the appointing of new myſtical ceremonies, for then ſuch ceremonies were here commanded to all Churches, which the *Defend.* I think will not ſay: and then the Apoſtolick Aſſemblies ſhould have worſhiped God uncomelily.

Thus we have both propoſition and aſſumption of our argument, againſt the ceremonies, confirmed out of this place, which the *Defendant* chooſe as the only place that could be brought for them. Now I hope we may adde the concluſion.

Therefore to appoint and uſe the ceremonies as we doe, is not left to the liberty of the Church, *i.e.* it is unlawfull.

Concerning an argument againſt our Ceremonies, *out of* 1 Cor. 14. *Which is acknowledged to be the only place in all the new Teſtament that can be alledged for their impoſing.* Ames *in his diſpute about humane* Ceremonies *pag.* 57 uſq; *pag.* 81.

1. The Replyer, ſeeing that all the cauſe (on the impoſers part) dependeth on this place of Scripture, and finding nothing by any Logick could be drawn from it for our Ceremonies, thought good to try if there may not, from the ſame place be formed a better argument againſt them. This the *Rej.* calleth beating up of a new Hare, and looſing the way, as if all the *Def.* his Retortions, and all the *Rejoynder* his paper ſhe which he maketh after the Repl. when he imagineth him to fly, or runne away, were new Hares and exorbitations. I know not elſe what priviledge he hath, to uſe a weight, and a weight, one for the Defend. with himſelf, and another for the *Replyer*.

2. The argument is thus put together by the *Rej* pag. 77 All that is left unto the Churches liberty, in things pertaining to Gods worſhip, is to order them in comely manner: But to appoint and uſe the Ceremonies, as we doe, is not to order in comely manner any things pertaining to Gods worſhip: Therefore, to appoint and uſe the Ceremonies, as we doe, is not left to the liberty of the Church, *i. e.* it is unlawfull. The *Rejoynder* anſwereth firſt to the propoſition, and then to the aſſumption, but ſo as he mingleth both together, in many words: Yet I will follow his order.

3. Firſt of all he denyeth the propoſition to be found in the Repl. his meaning. But I can ſee no reaſon of his deniall.

1. He ſaith, that the order, and ordering is taken ſometimes largely, for all diſcipline or policie; ſometimes ſtrictly, for ranking of perſons, and actions handſomely, one before, and another after, and ſo is oppoſed only to confuſion,

as in this place, 1 *Cor.* 14. 40. Now this is farre from overthrowing the proposition, in the Repl. his meaning: for the Repl. meant order in the strict sense, which maketh also for his purpose; And this the Rej. granteth to be the meaning of the Apostle in this place, 1 *Cor.* 14 40. Which place the same Rej. *pag.* 57, confesseth to be the only place (in the *New Test.*) by which power is given to the Church to constitute Ceremonies: from both which laid together, it necessarily followeth, that all which is left to the Churches power under the title of order is ordaining in the strict sense, *i. e.* ranking of Persons and Actions handsomely, as the Rejoind. expoundeth it. Yet immediately after he accuseth the Repl. for saying order to be the right placing and disposing of things, instituted for time, place, *&c.* not shewing why he disliketh him, or wherein differeth from his own expectation. Only he saith that *&c.* often by the Repl. put to time and place, is a blind. Which is not so, for by *&c.* is meant all circumstances of like nature with time and place, as Number, Measure, vicissitude *&c.* How many Psalmes shall be sung, or Chapters read, what and how much Scripture shall be at this or that Assemblie expounded, how one part of worship shall succeed another *&c.* without a blind.

4 In the next place, the Rejoynd. findeth a wrong meaning in the Repl. his use of the phrase (in comely manner) because afterward, in the end of the Assumption, he saith that, Comelinesse is the Seemlinesse of order. For (saith the Rej.) beside that Comelinesse of order, there is other Comelinesse. Now this the Replier professeth immediately after the words quoted; otherwhere Comelinesse may contain all natural and civil handsomenesse *&c.* Neither will I contend about this, but it implyeth so much in this very place; so that the Rejoynd. hath not given any reason, why the Proposition or first part of the argument should not be admitted. Yet after that he hath father'd it upon Mr. *Jacob*, and made the Repl. his disciple, he commeth to examine the proofes of it, though he himself (as is now shewed) hath given sufficient assent unto all contained therein.

1. The First proofe is, that it is manifestly collected out of the place in question, 1 *Cor.* 14. and the Defend. seemeth to grant as much. To which the Rejoynd. answereth.

1. That in that place three distinct things are propounded, Edification, Decency, Order: And these three cannot be one. But Edification being the end, Decency and Order the meanes, they may well be contained in one: decent order tending to Edification, or (which is as much to our purpose) in two; Decency and Order for Edification. A holy Sacrament decently, and orderly administred, for Edification, is not four distinct things, but one.

His Second is, that these words are the conclusion of the whole Tract: beginning at the Eleventh Chapt. wherein are handled some things only concerning decency, some more properly pertaining to Edification, and some which belong more peculiarly to Order. *Ergo* more is commanded in these words, than the comely placing of one thing after another. Let this be granted, yet it followeth not that more is left unto the Churches liberty, than order and decency unto Edification; for all things that are commanded, are not left unto the Churches liberty.

But that speaking in unknown tongues, which the Rejoynd. doth referre to Edification, is distinct from order and decency is by good Divines accounted to offend against the order, and decency, spoken of chap. 14. and 40. So Dr. *Whitaker*, *de Script. q.* 2. *c.* 18. disputeth against the use of an unknown

tongue

tongue in Gods ſervice, out of the very place: *pugnat hoc vero cum* εὐταξία *quam maxime*, 1 Cor. 14. 40. *i. e.* this mightily overthrows that good order which he ſo much ſtands for. His 3. is, the Defend. doth no way ſeem to grant the propoſition; becauſe the Repl. undertaketh by argument to reſcue this place out of the Def. his hands. But this nothing at all argueth, that the Def. and the Repl. doe not agree about the propoſition, though they diſſent about the place, as it is handled in the aſſumption. The Papiſts grant us this Propoſition: No Phraſe is uſed by Chriſt in theſe words, *This is my body*, but a Sacramental one: Yet becauſe they deny the aſſumption; tranſubſtantiating words are not a Sacramental phraſe, wee undertake by argument to reſcue this place out of their hands. So the Def requiring no more, than order and decency unto Edification, to be left unto the Churches liberty, for the eſtabliſhing of our Ceremonies, doth ſeem at leaſt to grant, that all which is left to the Churches liberty is order and decency unto Edification, though hee deny theſe to contain no more then meere circumſtances, which is the aſſumption: Of Edification there is not mention made in the propoſition, becauſe that, as an end, is out of queſtion, and alwayes included.

6. *Peter Martyr* is cited out of D. *Whitaker De Pontif. pag.* 841. 844. As agreeing with that which the Repl. would have, Here the Rej. inlargeth himſelf much for the ſake (as he ſaith) of thoſe that are unlatined.

He telleth us P. M. doth diſtinguiſh, though not divide, comelineſſe from order, which we do alſo, for take the Repl. his words in the moſt rigorous ſenſe you can, yet comelineſſe of order, doth diſtinguiſh comelineſſe from order, no leſſe than comelyneſſe of a man doth diſtinguiſh it from a man.

2. He addeth, that P. *Mart.* doth there inſtance in the Ceremony of thrice dipping, and in the obſervation or inſtitution of Feaſts. But let the Reader know, that thoſe words, Ceremony, Obſervation, Inſtitution of Feaſts, which the Rej. hath ſet down in a differing letter, to be noted as *P. M.* his words, are not to be found in the place of *P. M.* but are added by the Rej. for advantage. *P. M.* expoundeth the meaning he had in all his inſtances, by what place, what time, what manner. If therefore the Repl. did not look upon that place, but took it on truſt, from the truſty hand of D. *Whitaker* (as the Rej objected to him) yet it proveth good and fitting. So that the Rej forgetteth himſelf much, when upon this uncertain, and momentleſſe conjecture, he compareth the Repl. to a hungry creature (or dog) that runneth away with a bare bone. D *Morton* once (at the leaſt) alledged ſome teſtimonies on truſt; and therefore, being challenged for them, hee confeſſed, that hee had them from Mr. *Stock*. Yet the Popiſh adverſary (author of the ſober reckoning) did not compare him to a dogge, but onely ſaid, that hee ſent to ſtock and ſtones for ſatisfaction about them. Which I doe not alledge to the diſparagement of either D. *M.* or M *St.* but onely to ſhew by compariſon how the Rej. doth ſometime ove flow in his terms.

3 For D *Whitaker*, he telleth us, that hee onely ſaith, that Eccleſiaſtica Laws belong onely to order, or ordering, but not as it is diſtinct from comelineſſe. As if any of us did ſo. The *Repl* his words; ordering in comely manner, doe not (I hope) referre all to order, conſidered apart from all comelineſſe.

This is the full ſumme of all that the *Rejoind.* had to except againſt the

first allegation. And yet here upon this nothing, it pleaſeth him to accuſe, not onely the Repl. but theſe men, of haughtie and magiſtral faſhions, gulling, and deceiving, great and ſhamefull ſinne, and the poor Repl. at the leaſt, for a man deſtitute of common honeſty. It ſeemeth he was very angry at ſomething. Let the underſtanding Reader gueſs, at what? 6. For more manifeſtation of the Repl. his vacuity of common honeſty, the Rej. referreth us to the ſecond teſtimony out of *Junius* againſt *Bell. Cont.* 3. *l.* 4. *c.* 16. *n.* 86, 87. and *cap.* 17. *n.* 9, 10, 11, 12, 13.

Omitting therefore unneceſſary repetition, let us hear the reaſons of extraordinary diſhoneſty.

1 *Junius* cap 16 *n.* 86, 87. ſaith onely firſt, that thoſe humane Laws are only neceſſary in the Church, which tend to this, that all things may be done decently, and in order, 1 *Cor.* 14. 40.

2. That theſe are improperly called Laws in the Church, being more properly Conſtitutions, or Canons.

Now out of the firſt ſaying, the Repl. concluded, that *Junius* did judge the Apoſtle left no more to the Churches liberty, than to order Gods Ordinances in decent manner: And out of the ſecond he inferred the ſame concluſion; becauſe any conſtitution, above ordering in decent manner that which before was injoyned, is properly a Law. What extraordinary diſhoneſty is here?

2. *Junius* c. 17. *n.* 9. ſaith onely, that to make new Laws in divine things, is to decline, *i. e.* in points of Faith, or neceſſary rules of Sanctimony. But *Junius* maketh no mention at all, either of Faith or Sanctimony, or Neceſſity, nor *Bell.* himſelf in that place. Neither is the queſtion there handled of points of Faith, or things abſolutely neceſſary to Sanctimony. All double, treble Ceremonies reductively Sacramentall, and Worſhip, are by the *Rej.* his owne dictates double ſacred; and that is it which *Junius* meaneth by divine.

3. *Bell.* ſaith that the addition forbidden *Deut.* 4. is of Laws contrary to the Law of God: Whereunto *Junius*, *n.* 10. anſwereth, that any Laws at all, added to Gods Laws, are contrary to the Law of God, ſpeaking of proper Laws, without any backing of Gods Law, binding the conſcience, as he ſheweth, cap. 16. *n.* 86. 8.

Here 1. the Rejoind. left out thoſe words of *Junius*, neither contrary nor beſide the word; which if he had tranſlated, then the Readers memory might have recalled, how this place cited before for defence of that phraſe, was but ſhifted by the Rejoind. pag 42.

2. It is to be marked that the Def. and *Rej.* their anſwer unto *Deut* 4. is the ſame with *Bell.* pag. 134.

3. That expoſition of Laws without backing, is of the *Rej.* his own forging. No ſuch thing is found in the places quoted, nor yet did *Bell.* profeſſe to defend any ſuch thing. Of binding the conſcience, enough hath been ſaid in the head of difference betwixt our Ceremonies and Popiſh.

4. *Junius n.* 12. anſwering to *Bellarmine* his ſaying, that God (in the N.T.) gave onely the common Laws of Faith and Sacram. leaving the ſpecials to the Church, *&c.* affirmeth Gods Laws to be perfect *re, ratione & modo*, and thoſe of the Church to be but Canons and diſpoſings of conveniency, for better obſerving of divine Laws.

Where note 1. an example of an &c. for a blind, or blinding, which the Rej.

Rejoynd. formerly told of, for in that &c. is contained, *pro locorum, & temporum diversitate: quia non possunt diversissimi populi convenire in iisdem legibus & ritibus. i. e.* for this cause, speciall lawes of rituall things, are left to the Churches liberty, because of variety, which falleth out now by occasion of times and places, which is the very thing that the Rejoynd. pawned his credit, *Bell.* never said, *pag.* 15, 16. Note also, Secondly, that *Junius* doth not in this place mention Canons, as the Rejoynd. pleaseth to alter his words in reciting of them; But cautions and dispositions. Now a caution about the performance of any thing, is not an institution of a new thing. *Jun.* is found to say as much as he was alledged for, and to the contrary we have from the Rejoynd. *a nihil dicit.*

5. *Junius n.* 13. saith only that Christ is the only Law giver, that is, to give lawes, that in themselves and by the very authority of the law maker, do bind the conscience. As if *Junius* in confuting of *Bell.* did only say the very same thing with him, that he goeth about to confute; for *Bellarmine*, in that very place saith: Christ is the cheife law giver, who by his own authority can judge and make lawes.

Now out of all these allegations, the Rejoynd. maketh his interrogatories.

1. Where be these words, all that is requisite as spoken of Rites and Ceremonies? *Answer*, the sense of these words, as spoken of all Ceremonies above meer order and decency, is *cap.* 16, 28.

2. Where find you in *Junius* that the Church may constitute no new thing? *Ans. cap.* 17. *n.* 9. this in things divine is to turne aside: for the Rejoynd. his interpretation of those words, that they mean points of faith, and necessary rules of Sanctimony, is confuted by conference of *Bellarmines* words there opposed, who in that place instanceth in Ceremoniall and Judiciall lawes, and speaketh not at all of faith and necessary Sanctimony?

3. Where are these words, Ordering in seemly manner. *Ans. cap.* 16. *n.* 86. those only humane lawes are necessary in the Church, which make that all things be done decently and in order, 1 *Cor.* 14. 40.

4. If the Church may appoint no new things, but only see to decency and order, then saith the Rejoynd. what Patent hath she to make particular ordinances for time and place? unlesse they be no new things. I ans.

1. Time and place considered as meer occasional circumstances, are no more new things in Gods service, then concreated time and place, were new things in creation, distinct from the created world. And *Calvin instit. l.* 4. *cap.* 10. *Sect.* 22. severely censureth these, that call such times of determinations new lawes: *Quis nisi calumniator, sic novam ferri ab iis legem dicat, quos constant duntaxat scandalis occurrere, quæ sunt a domino satis diserte prohibita?* if procuring that scandals be avoided, be no new thing, then neither is procuring that disorder, and undecency, for time, place, *&c.* be avoided, any new thing.

As for a Patent to appoint double, treble, sacred ceremonies, it is a vain thing for them to plead it, that cannot shew it under the great Seal. I do not think that any earthly King would have his subjects submit themselves to that power, which is fetched out of a patent, invisible and only avouched by conjectures.

7. A reason was given of the foresaid proposition, out of *Jun. de Transf. Imp. l.* 1. *c* 2. *n.* 26, 27. 31. *viz.* that the Church hath only a ministry, to observe such things as Christ hath appointed, not authority of appointing new

‘ things. Here the Rej. 1. obſerveth, that thoſe words (new things) have no ‘ footſteps in *Junius*; As if new things could be appointed lawfully without ‘ authority of appointing; and leaveth only miniſteriall performance of things ‘ appointed, he denieth appointing of new things. 2 He argueth thus, if the ‘ Church have a miniſtery to appoint and doe ſuch things as Chriſt hath com- ‘ manded, then muſt ſhe needs have a commiſſion legative, to appoint and uſe ‘ rites, ſerving to order and decency. Adde to this only, and then it is not only ‘ that, but all that which we require. 3. He cryeth out of miſerable perverſion, ei- ‘ ther by groſſe negligence, or miſtaking. And why ſo I pray? becauſe forſooth all ‘ that *Junius* ſaith is good to prove, that no Eccleſiaſticall perſon hath any po- ‘ wer by his calling over temporall Princes. But this is nothing againſt their ‘ delegated dependant power, by commiſſion: But Firſt, theſe are very ſtrange ‘ diſtinctions: they have not any power by their calling, but ſome by com- ‘ miſſion. They have not any power over temporall Princes (though they be ‘ members of the Church) but over the Church they have.

‘ 2. The Rejoynd. maketh *Junius* only to deny that, which *Bellarmine* never ‘ affirmed, *viz.* abſolute independent power of Eccleſiaſticall perſons, as ſupreme ‘ Lords. Nay *Bellarmine* anſwereth to *Calvin* in the very ſame manner that the ‘ Rejoynd. doth: The Pope is not the cheif law-giver but the Vicar of Chriſt, ‘ and by Chriſts authority maketh lawes.

‘ 3. He addeth, that *Junius disp. de trad.* diſtinguiſheth betwixt decency, and ‘ the ſeemlineſs of order alone.

As if this were the main queſtion, or any part of the Propoſition, or de- ‘ nyed by the Repl. at all. The Rejoynd. having little to ſay that was to pur- ‘ poſe, catcheth hold of one word in the end of the Aſſumption uſed by the ‘ Repl. ſeemlineſſe of order (which yet is immediately there differenced from ‘ other decency, as well commanded as this) and that he maketh the main mat- ‘ ter of the propoſition: whereas the meaning is, that nothing is left unto liber- ‘ ty in Gods worſhip, above decency and order, for which theſe teſtimonies are ‘ brought, and not for the other.

‘ 8. For more full ſupport of the foreſaid propoſition, a reaſon is added, ‘ from the fullnes of a perfect law, which leaveth no more unto miniſteriall ‘ judges, then needs muſt. For anſwer, the Rejoynd. 1. Obſerveth that ſome ‘ caſes are of neceſſity variable, and ſo left. So the occaſions of different rites, ‘ and Ceremonies are ſo various, that if our Lord had fixed any one certain faſhi- ‘ on, he ſhould have made rather ſnares then lawes for his Church. As if he ‘ had appointed ſitting at the table in a communion: or kneeling in prayer. ‘ This is ſtrange ſtuffe. 1. So much is granted, as is deſired. *viz.* that God ha h ‘ left nothing (about his worſhip) undetermined in his word, *i.e.* uncommand- ‘ ed, and unforbidden particulary, ſave only that which he could not command ‘ or forbid: Now let any man think, and judge, whether it had not been poſſi- ‘ ble for God in his word, either to have commanded, or forbidden the ſigning ‘ of thoſe that are baptized with the ſigne of the Croſſe as well, as baptizing ‘ of them with water? 2. How can that too too bold and inconſiderate aſſer- ‘ tion be excuſed: if our Lord had fixed (or Commanded) any one certain fa- ‘ ſhion of Ceremonies, he had made rather ſnares then lawes for his Church. If ‘ it had pleaſed God to command, or forbid the ſigne of the Croſſe in particu- ‘ lar, what ſnare had it been? When God appointed all the Ceremonies of the ‘ Old Teſtament, he did not I hope make ſnares for his Church, though he did ‘ lay a burden upon it, 3. Whereas the Rejoynd. maketh ſitting at a table, in the

‹ Lords-Supper, and kneeling at Prayer, to be ſuch things as the Lord could
‹ not command, but as ſnares, becauſe ſometime a Table may bee wanting, or
‹ ſomething to ſit on, or ability to ſit; and ſo of Kneeling: this is as poor a ſnare
‹ to catch any man of underſtanding in, as one ſhall lightly ſee made. For 1.
‹ many affirmative Commandements of God there are, which in extraordinary
‹ caſes cannot bee fulfilled, and ceaſe to bind, as praying unto, and praiſing of
‹ God with our voice; which is no ſnare to him that cannot ſpeak.

‹ The appointing of Wine for the Supper, is no ſnare, though ſome Coun-
‹ tries have it not, and ſome men cannot well drink it. See *Beza* Ep. 2. *Pareus*
‹ and *Symb. Sacram. lib.* 1. *cap.* 9. 2. I would know, whether it had been a ſnare
‹ if God had appointed ſitting at the Table with exception of ſuch extraordinary
‹ caſes? if yea, then much more when men appoint kneeling, ſurplicing, and
‹ croſſing; if no, then our argument may proceed.

‹ Kneeling in publique prayer might have been appointed without ſnaring, as
‹ appearing before the *Lord* thrice in the year, was appointed to every Male in
‹ Iſrael, *Deut.* 16. 16. For (without doubt) many men in *Iſrael* were, by accident
‹ more unable to travel up to *Ieruſalem*, then any Chriſtian that hath knees, is to
‹ kneel.

‹ After this obſervation, of which the Rej. ſaith it may be as wee will, he an-
‹ ſwereth, that our Lord hath left nothing abſolute to the will of his Officers;
‹ but hath left even ambulatory Rites, under generall rules, which will tye
‹ them as perfectly, as if every one had been named and with leſſe cumber.

‹ 1. But this is nothing to the purpoſe; becauſe ſo the imperfecteſt Law that
‹ is in any Nation upon the earth, if it be worthy the name of Law, leaveth no-
‹ thing ſo abſolute to the will of inferiour Officers, as that it ſhould be without
‹ the general rules of Juſtice, common good, *&c.* nay not without the rules of
‹ order and decency.

‹ 2. Concerning the compariſon of perfection, betwixt generall and parti-
‹ cular rules, though enough hath been ſaid before, upon like occaſion, yet this
‹ I will adde.

‹ If he meaneth, that a general rule, if it be perfectly underſtood and applyed,
‹ doth as perfectly tye as particulars, I grant it to be a truth. And ſo was the
‹ Old Teſtament as perfect a rule of Chriſtian Faith as the New, *Thou ſhalt love*
‹ *thy Neighbour*, as perfect as the ſix of the ſecond Table. But if hee meane,
‹ that a generall rule is as fit and full for the direction of us imperfect men, as
‹ particulars are, then I think no man conſcious of humane frailty, wil beleeve
‹ him.

‹ Neither doe I beleeve, that he himſelf is ſo fully perſwaded in croſſing the
‹ baptized, by any rule which he hath out of Gods word for that, as hee is for
‹ baptizing by the rule of that.

‹ The Repl. having (as he thought) ſufficiently grounded the generall, that a
‹ perfect Law leaveth nothing more then needs muſt unto inferiour officers,
‹ goeth on to aſſume, that in the worſhip of God, all, but particular circumſtan-
‹ ces of order, might eaſily be (as indeed they were) appointed by Chriſt, and
‹ therefore need not be left to the Churches wiſdom. Upon this it pleaſeth the
‹ Rej. to ſay little to the purpoſe, in many words.

‹ 1. He ſaith, that circumſtances of order were not harder to determine than
‹ thoſe of decency. Now it is plaine enough that the Repl. here, naming order,
‹ did alſo underſtand decency, though he named order only.

‹ 2. He

2. He asketh, what School of Divinity hath taught the *Repl.* to say, that our Lord forbore the determining of such circumstances, because all else was easie? I answer, no rule of Divinity did ever teach the *Repl.* to say so, nor yet the *Rejoinder* to impute unto him, what he never said.

But if he meaneth (as it seemeth he doth) because it was not so easie to determine circumstances of time and place, as real worship.

I then answer, that this (as I think) the *Replyer* learned out of that Divinity School, out of which the Def. and *Rejoinder* learned. That which they cite out of *Calvin, pag.* 15, 16. *Junius* is cited to the contrary out of *Cont.* 3. *l.* 4. *cap.* 17. *n.* 12. (which place the *Rejoinder* looked upon by occasion of the *Replyer* his former citation of it) But he in that very place, distinguisheth betwixt Laws, properly so called, and cautions, leaving onely cautions to the Churches liberty, which is the very same that the *Repl.* meaneth. The plaine truth is, that supposing Gods will to be, we should worship him in any place, and at any time fitting, it was necessary, that the particular choice of fitting time & place, should be left undetermined to any particular time, or place, exclusively. *Calvin* also is cited, as more comely, expressing the cause to be, that Christ would not, than that he could not determine such matters.

Now though *Calvin*, being so excellent in his expressions may easily be granted to have expressed the same meaning in more comely manner than the *Repl.* Yet here was no cause of noting disparity: For the *Repl* in saying, all things but particular order and decency may bee easily appointed, did not say what Christ could doe, but what might be easily for us appointed, or with our ease, or with the ease which we doe conceive of in Law giving, or of an ordinary *Law*-giver, having such authority as Christ had. And who doth not see, that it is not so easie, to appoint every particular place, and time, wherein God shall be worshipped, throughout all the world, as with that worship he shall bee served? For that particular description, a thousand books, so great as our own Bible, would not have sufficed.

The world (as *Iohn* saith) would not bee capable of the volumes that must have been written. The *Rej.* himself, pag. 89. telleth us of cumber, and much ado, that would have been, in naming every particular, and is not this as much as lesse easie? yet it pleased him to seek matter of altercation about this phrase, and that (which agreeth not) immediately after he had, without reason, accused the *Repl.* of picking quarrels. *pag.* 88.

10. A second reason of the *Repl.* his proposition, was, that whatsoever in worship is above order and decency, is worship: Because whatsoever is acted by him that worshippeth, in that act, beside ordinary civility, must either bee an act or means of worship, or an orderly decent disposing of those acts, or else at the least idle, and so unlawfull. The *Rej.* answereth 1. that a significant Ceremony for Edification is lawful; yet cometh not under any of those heads. But he himself confesseth a significant Ceremony instituted of God, to be essential worship, and instituted of man to bee worship, though not in it selfe: of which distinction enough hath been said in the head of Worship: Yet this by the way: A significant ceremony for edification is the same in it selfe, by whomsoever it be instituted, because institution is extrinsecal to the thing instituted, and alters it not in it self, internally. If therefore it be essentiall lawfull worship, in it selfe, when it is instituted by God, it is also essentiall (though not lawfull) worship, in it self, when it is instituted by man. Be-

‘ſide that Ceremony whoſe proper ſole end is edification toward God, is ‘properly done to the honour of God, and ſo properly divine worſhip.

‘2. His anſwer is, that comelineſs grounded on civil humane conſiderations, ‘is not meere civility, in ſacred actions and uſe, but ſacred by application. ‘Which is very true, if civil application be meant by meer civil; but then it is ‘nothing to the purpoſe. For ſacred by application is ſeemly clothing, put on ‘for to goe to Church in, and yet is in it ſelf meere civil. The Queſtion is not ‘of application, but of internal nature. Sacred things applid to civill buſines, ‘doe not therefore become civill; for who will ſay, that prayer, at the begin‘ning of a Parliament., is a civil act, though it were uſed in the upper and low‘er houſe, and applied to that civil meeting, as it ought to be? And why then ‘ſhall the application of civil decency unto ſacred buſines, make it alter the ‘nature or name of it?

‘3. His anſwer is that all meanes of worſhip are not worſhip. But he knew ‘well enough, that this was meant of proper meanes of worſhip.

‘His fourth is, that ordering and manner of diſpoſing is ill divided from ‘comelineſs. Neither did the Repl. inrend ſo to divide, but rather to conjoyne ‘them, underſtanding by that manner of diſpoſing, comelineſs. But if the Rej. ‘had not catched up ſome ſhew of confounding comelineſs with order, which ‘was not intended by the Repl. he had been in this argument wholly at a loſſe.

‘His fift and laſt anſwer is, that by *Baſils* leave ſomethings in themſelves, ‘may, and ſometimes muſt be tolerated. But he ſhould have remembred, that ‘the queſtion here is not of tolerating, but of appointing and uſing.

‘Now if it be lawfull, to appoint and uſe empty and unprofitable Ceremoni‘es in Gods worſhip, let thoſe worſhipers judge, that tremble at the majeſty of ‘God, and are afraid in any manner to appear empty, and unprofitably before ‘him. Nay (to paſſe by our Divines) let the Papiſts themſelves judge. *Bellar. de Pontif. l. 4. c. 17. ad 4.* Confeſſeth thoſe Ceremonies to be forbiden, which ‘are unprofitable altogether, and vain precepts, unprofitable and frivolous ‘Ceremonies, only by humane ſpirit invented. And *de Effect. Sacrament. l. 2. c. 32.* empty and good for nothing, more then needs, and not a jot tending to any Godlineſs, and who not?

‘11. Thus farre concerning the propoſition of our argument: the aſſumption followeth, which is this: To appoint and uſe the Ceremonies as we do, ‘is not to order in comely manner any thing pertaining to Gods worſhip. The ‘reaſon is, becauſe order requireth not the inſtitution or uſage of any new thing, ‘but only the right placing and diſpoſing of things formerly inſtituted.

‘The Rejoynd. anſwers 1. That order requireth new time, place and meaſure: ‘which is a Sophiſtrie in the propoſition before abuſed, and confuted.

‘2 His ſecond is, that ordering in comely manner, or comelineſs, requireth the ‘inſtitution of ſuch formalities, as ſhall be ſutable to the dignity, and variety ‘of divine actions. Where the terme formalities is not ſo formall, that a man ‘may ſpie in it the difference it hath from other things: the Rejoynder in his ‘*Manuduc. pag.* 36. appropriateth it to Biſhops *Rochets, &c.* even as they are di‘ſtinct from Surplices: the Biſhops went before the hearſe in their formalities, ‘the Clarkes in their Surplices. So that it ſeemeth to meane ſome Ceremonies ‘of State, and dignity: of which kind neither Croſſe, nor ſurplice is any. How‘ſoever the ordering of one thing, doth not require another new thing, but on‘ly diſpoſing of that one. For if it did, then that new thing (becauſe that alſo

must

‘ must be ordered) would require another new thing, and that also for order sake
‘ another, so that no one thing could be ordered without an infinite heape of
‘ new things.

As for the dignity of divine actions, that is best suited with mans reverent
‘ and humble simplicity, not with outward shewes of dignity, invented by man.
‘ The womans ordinary vail was more sutable to the dignity of Gods worship,
‘ then if she had adorned her self with Gold, and pretious Stones. *Pauls* plain
‘ Cloak was more suitable, then the cheifest Cope in all Rome. If order requi-
‘ reth outward shewes of dignity, then Rome, which is a confused *Babel*, may be
‘ to all Churches a mirable example of religious order; for the Counсill of *Trent*
‘ *Sess.* 22. professeth their Masse Ceremonies to be invented, that the majesty
‘ of such a Sacrifice might be set out.

‘ 12. To shew further that order requireth not such Ceremonies as ours,
‘ the notation of the word was brought in, signifying no such thing. Now the
‘ Rejoynd. granteth, that originally the word doth not containe within the
‘ compasse of it, such kind of Ceremonies, though by usage it may. Which is
‘ very true; but helpeth not, Except the Def. or Rejoynd. whose princi all ar-
‘ gument is taken from this place, and only retorted by us, can prove, that in
‘ this place the word order is extended beyond his originall signification. He
‘ will not therefore stand with us, about the signification of the word in this
‘ place: let order, saith he, in this place signify no more then placing. But he ma-
‘ keth his retreat to the word Comelinesse; asking if comelinesse be nothing? I
‘ answer yes, it is something; but the Repl. did not insist on that word, because
‘ he took the force of the Def. his argument from this place, principally to
‘ lie upon order.

‘ But seeing the Rejoynder hath given up Order, I will adde a word or two
‘ concerning Comelines.

I take this for granted, that seing the Rejoynder confesseth order here to
‘ be taken in strict signification, as opposed only to confusion, *pag.* 78. he will
‘ also consent with us, that decency, in the same place and sentence, is to be ta-
‘ ken in strict signification, as opposed only to the vice of undecency. Now
‘ hence it followeth that decency requireth nothing, but that which is necessary
‘ to the avoiding of undecency.

‘ I ask therefore if undecency in Gods worship cannot be avoided, without
‘ double, treble, sacred, significant Ceremonies, of mans inventing? If nor, then
‘ the Apostles did much forget themselves, in their publick worshiping of God,
‘ before men had invented such Ceremonies; for that is no answer which the
‘ Rejoynd. after giveth; all Churches are not bound to this or that particular
‘ way of comelinesse. All Churches are bound to avoid undecency, and to doe
‘ that which decency requireth, or bindeth them unto. If yea, then Decency
‘ doth not require such kind of Ceremonies.

‘ Neither doth it indeed, any more then order. So Mr. *Perkins*, *lat.* to. 2.
‘ *p.* 888. Decency is when the service of God is performed with convenient
‘ and fit circumstances of time, place, person, and gesture: and hereof the A-
‘ postle speaketh 1 *Cor.* 14. 40. The plain simple truth, without Ceremoniall
‘ affectation, is, that decency is (in this place) nothing but good civil fashion,
‘ agreeable not only to worship, but also to any grave assembly. Decency (saith
‘ *Pareus* upon the place) is opposed to vanity, sports, riot: it stands not in hoods,
‘ Caps, or vizards of fond Ceremonies. *&c.*

‘I dare appeal to D. B. his conſcience, if Baptiſme be not as decently adminiſtred ‘without the Croſſe, as with it, ? and publick prayers made as decently without ‘a Surplice, as with it ? Let conſcience here ſpeak, and the Rejoynder harkening unto it, will (without all doubt) confeſſe, that decency in this place ‘doth no more require either Croſſe or Surplice, then order, and that both of ‘them together doth no more require thoſe Ceremonies, then a hundred other, ‘which in England (though not at Rome) are denyed unto them.

‘To this purpoſe Mr. *Atterſall*, in his ſecond book of the *Sacrament*, *chap.* 5. ‘ſaith well: if they referre all this traſh and trumpery (of humane Ceremonies ‘in Baptiſme) to order and comelineſs, as *Hoſius* doth, do they not thereby blaſphemouſly accuſe the Baptiſme of *John*, and of the Apoſtles of uncomelineſſe and ‘diſorder? whereas the comelineſs and dignity of the Sacraments is to be eſteemed by the word of God, by the inſtitution of Chriſt, by the ſimplicity of the Goſpell, and by the practice of the Apoſtles: Nothing is more comely, decent, and orderly, then that which Chriſt commandeth and alloweth: nothing ‘is more uncomely and unſeemly then that which man inventeth in the ſervice ‘of God, and in the celebration of the Sacraments; thereby inverting and perverting the holy Ordinances of God.

12. The received definitions of order, are brought in to the ſame purpoſe, ‘by the Replier. And the Rejoynder yeildeth ſo much as they import, *viz.* that ‘order in ſtrict ſignification doth not imply ſuch Ceremonies as ours.

‘He muſt therefore either prove, that in this place, 1 *Cor.* 14. 40. that word ‘is not taken ſtrictly, which he himſelf formerly granted, or give up the place, which is (by his own confeſſion) the only place of all the New Teſtament, for ‘warranting of ſuch Ceremonies, or flie to decency, upon which he cannot any ‘more faſten then upon order, as hath been ſhewed.

‘Nothing materiall is added in the reſt of the Rejoynd. his anſwer unto this ‘argument (where our divines are obſerved, to diſtinguiſh order and decency, from myſticall Ceremonies, the contexr of the Chapter, 1 *Cor.* 14. is declared ‘to reſpect no myſticall Ceremonies, the Phraſe of Scripture is ſhewed to conſent) nothing (I ſay, and the Reader may ſee) is added; but only the ſame things ‘are repeated about order, and decency which are now ſufficiently diſcuſſed.

‘So the Rejoynder hath nothing to ſay to the contrary, but that we may ſafely conclude, *Ergo*, to appoint and uſe the Ceremonies as we doe, is not left ‘to the liberty of the Church, *i. e.* it is unlawfull.

‘If there were nothing elſe againſt them, in all the Scripture, then this place, ‘beſides which the Defend. and Rejoynd. can find none in all the New Teſtament for them, any indifferent man would ſay they are not allowed.

Thoſe that are devoted to the Ceremonies may ſhuffle up and down, firſt ‘to Order, and when they are beaten thence, to Decency, and from decency, ‘when they can defend that no longer, to Edification, as the Rejoynd. doth: ‘But all will not help. Let them pitch or inſiſt upon one of theſe grounds, ‘without ſtarting, I will pawn my Head, their Author will come home to them again, as finding noe faſt ground either in Order, Decency, or Edification, for ‘double ſignificant Ceremonies (ſuch as ours) to ride at. The Defend. could ‘frame no conſequence out of any of theſe words, the Rejoynd. ſaith there is ‘one, but he cannot ſhew it. To the contrary conſequence, nothing is anſwered of any moment,

‘And is not this a miſerable cauſe, which hath no place in all the N. Teſta-

'ment, which the beſt Advocates can alledge for it, but only that, out of which 'it is utterly confounded? To the Defend. and Rejoynders maintaining 'ſuch a cauſe, this teſtimony may be given that they would willingly, ſo farre 'as they can, favour things which the times favour, and therefore ſtrive to 'make ſomething of that which maketh nothing for them. In the former 'ſection, when Order, Decency, and Edification, ſhould have been handled as rules, according to the title of the digreſſion, the Rejoynder ſuddainly breaketh off, referring them to a fitter place. Now here in this 'place, he was conſtrained to touch upon them, but ſo ſoftly, and ſparingly, that it appeareth he found this no fitter place then the former, 'for thoſe reſerved Conſiderations. When ſhall we come to the fitter place?

By this I hope the *Reader* is ſatisfied, that there is more in *Ames* his Argument than you imagined, and thinks that you had no reaſon to ſlight it before you had ſeen it. I will readily acknowledge that you are farre his ſuperiour for your incomparable skill in Critical learning and Antiquity, and all the world would account me a fool to ſay or think otherwiſe; but I hope it is no blaſphemy to ſay, that hee was not much your inferiour for Logick, Philoſophy, and Scholaſtical Divinity; in which latter, hee was more verſed than moſt of our Proteſtant Writers: Compariſons I know are odious, but I Apologize for a dead man, and therefore I hope I ſhall be held excuſed: Indeed his memory ought to be precious with mee; for though I diſſent from him in ſome things, yet I muſt needs confeſſe, that in my firſt ſtudy of Divinity, I moſt profited by him: I have often found in a few words of his that ſatisfaction, which I in vaine ſearched for in more voluminous diſcourſes. I know that hee hath been contemned by many, but it hath been by Learned men that never read him, or by ignorant Readers that never underſtood him; and indeed unto thoſe that have not made ſome tolerable progreſſe in Philoſophy, he will be in many places unintelligible; for he ſtudied brevity, and for that purpoſe, frequently made choice of ſcholaſtical expreſſions: He lived and dyed an exile for his diſlike, and oppoſition of our Ceremonies; and the Biſhops were not contented to have hunted him from his Native ſoyl, but purſued him beyond the Seas; for they engaged King *James* to command the then Engliſh Ambaſſadour at the *Hague* to ſollicite againſt his employment in the Netherland Univerſities, and he prevailed with the States Generall to exclude him from *Leyden*, where otherwiſe hee had been received as a Profeſſor; but making the like attempt at *Franeker*, the motion was rejected as unchriſtian and uncharitable, with ſome tart reflexions upon the Biſhops malice. This I have received from a very good hand, one of his Scholars, that heard it from his own mouth: But I returne from this digreſſion.

Upon the review of this Section I find, what you ſay of *Ames* his Argument for condemning of the Ceremonies from 1 *Cor.* 14. may with better reaſon bee applyed unto Biſhop *Mortons* medium for juſtifying of them, and with your leave, *Mutatis mutandis*, I ſhall apply it thereunto: *To the reproach of my great ſtupidity, I willingly acknowledg, that it cannot enter into my underſtanding what ſenſe his buttoning and unbuttoning of his Caſſock is capable of, which with the beſt poſſible managery can be taught plainly to juſtifie humane inſtitution of religious myſtical Ceremonies in the Church appropriated unto Gods worſhip, i.e. by what Proſyllogiſmes or ſupplies, or advantages of art, this Enthymeme ſhall be rendered concludent.* Biſhop *Morton* buttoned

toned and unbuttoned his Cassock, therefore it is lawfull for Church governours to invent and devise Symbolical Ceremonies, that is, those which teach things spiritual by their mystical signification, and appropriate them unto Gods worship. He that can maintain this consequence to be not onely true, but plain and evident, will be a formidable adversary indeed, as formidable an adversary as ever put pen to paper; and if you cannot maintain this Consequence, the terror of your name wil with me in greatpart vanish, as touching argumentation: When the Spaniards came first into America, the inhabitants thought them to be immortall, but when they had once taken some of them, they put their heads under water, and there kept them untill they had drowned them, and this soon altered their opinion: knowing your vast abilities, I looked upon you as a very formidable adversary, and expected from you very terrible arguments; but your arguments for the Ceremonies I have taken, and I thinke choked them with satisfying answers, and therefore you are not in this controversy so formidable an adversary as at first I thought you; but I impute this to the badnesse of your cause, and not to any defect in your abilities.

Dr. Hammond. sect. 36.

His third and last impression now remaines, wherein he undertakes to prove by three arguments, that custome is not the only rule of decency; and his first argument is, because the light and law of nature is also a rule of decency. To this I answer, that in those things, whereof alone he knowes I there speak in the Sect: concerning uniformity, i.e. in things indifferent, gestures, and other Ceremonies in Gods service, the law of nature is no rule at all: and I suppose he cannot think, I am sure he pretends not to prove, or so much as affirme it is, and therefore though not simply in all sortes of things, of which I speak not, nor can by any rules of discourse be supposed to have spoken, yet as to the matters then before me, wherein Ecclesiastick conformity consisted, custome, and only custome was the rule of decency.

Jeanes.

1. I had no reason to imagine that your words were to be restrained unto things indifferent, gestures and other Ceremonies in Gods service, for you undertook to give us the importance of the Apostles words: *Let all things be done decently*, and the Apostles words reach unto even naturall decency, now of that the light of nature is a rule.

2. There be, as *Bellarmine* rightly *lib. 2. de effectu sacramentor. cap. 29.* some Ceremonies, which receive their institution as it were from nature it self, which may be called naturall Ceremonies, as to looke up to Heaven, to lift up our hands, to bow our knees, and knock our breasts when we pray unto God: *Quædam Cæremoniæ sunt ab ipsa natura quodammodo institutæ, quæ naturales dici possunt, quale est respicere in cœlum, tollere manus, flectere genua, tundere pectus, cum Deum oramus: ista enim natura ipsa docet, unde etiam communes sunt Gentilibus & quibuscunque sectis.*

3. Those Ceremonies which we oppose, symbolicall Ceremonies, such as the Crosse and Surplice, are not things indifferent, because they are imposed and used as *parts of* Gods worship, and no worship of God is indifferent.

4. Suppose that I concurred with you in holding the questioned Ceremonies to be lawfull, yet I should deny Custome to be the onely rule of their Decency, and that because the light and Law of Nature, right Reason is a rule thereof too. My argument I shall thus re-enforce; If Custome be in the Ceremonies of Gods service, the only rule of Decency, then nothing else can be a rule thereof besides Custome; but this is false; for the light and law of Nature is also a rule thereof: therefore in the Ceremonies of Gods service Custome is not the onely rule of Decency.

The *sequele of the Major* is evident from what Logicians say concerning, first, the *exposition*, secondly, *conversion*, and thirdly, *consecution of exclusive propositions*.

1. Concerning the exposition of them, *Propositio exclusiva subjecti affirmativa exponitur per duas exponentes, quarum prima est affirmata, & appellatur præjacens, estque nihil aliud quam propositio exclusiva, dempto signo exclusivo: & secunda est negativa de subjecto exclusivè infinitato, vel negato.* This exclusive proposition then in the Ceremonies of Gods service, Custome is the only rule of Decency, must be expounded by these two.

1. By an *Affirmative*: in the Ceremonies of Gods service, Custome is a rule of Decency: And then

2. *Negative*: whatsoever is not Custome, that is not in the Ceremonies of Gods service a rule of Decency.

2. Concerning the conversion of them, *Propositio exclusiva subjecti affirmativa convertitur in universalem affirmativam de transpositis terminis.* The Doctors proposition then, Custome in the Ceremonies of Gods service, is the onely rule of Decency, is converted into this Universall Affirmative, every rule of Decency is Custome.

Well, upon this premised concerning the *exposition* and *conversion* of exclusive propositions, Logicians lay down concerning the *consecution* of them this rule: *Ab exclusiva ad exponentes propositiones itemque ad universalem conversam bona est consequentia*: By this rule then it will follow, that if Custome in the Ceremonies of Gods service be the only rule of Decency, that then in them nothing but Custome is the rule of Decency, and that every rule of Decency is Custome. The *Major* then is fortified beyond all exception.

The *Minor* I shall confirme by instancing in the light or law of Nature, right reason, this to joyn issue with you, would bee in the controverted Ceremonies of Gods service, if they were lawfull, a rule of Decency.

For first, what is the end of a rule but to regulate and direct? now the light and law of Nature regulates all gestures and Ceremonies in Gods worship, as touching their Decency.

2. It is in these particulars not only a rule, but a *principall* rule of Decency, by which all Customes are to be tryed, examined, and regulated.

For the confirmation of this I shall adde *three reasons*.

1. *Gestures*, Ceremonies agreeable unto Custome may be found to be dissonant unto the light and law of Nature, and to be rejected as undecent.

2. *Custome* is not the rule of decency unlesse it have the force of a Law, and that it cannot have, say the School-men, rightly, unlesse it be *rationabilis*, and such it cannot be, unlesse it be agreeable unto right reason, which is all I meane by the light and law of nature; though the light of nature doe not dictate the necessity of it, yet it must give allowance and approbation of it; without its

warrant

warrant it is not to be received as Decent.

A 3. Argument ſhall be *ad hominem*: by nature you ſay, out of *Suldas*, is meant 1 *Cor.* 11. 14. Cuſtome of ſome continuance in that place, and what more probable reaſon can be aſſigned for terming of a Cuſtom Nature, then its conformity unto its allowance and approbation by the *Law* of Nature?

It being thus proved, that even in the Veſtures, Geſtures, and Ceremonies of Gods ſervice, upon ſuppoſition of their lawfulneſſe, the law and light of nature is a principall rule, it will follow that wee may with farre better reaſon ſay of it, than of cuſtome, that 'tis, in the matters ſpoken of, the onely rule of Decency: For

1. We may truly ſay of the law and light of Nature, that it is in Ceremonies the only rule of Decency, though Cuſtome be a rule thereof alſo; becauſe *the excluſive particle* onely *doth not exclude things ſubordinate*: Now Cuſtome is a rule of Decency ſubordinate unto the light of Nature, and therefore is not excluded, when I ſay, the light and law of nature is the onely rule of Decency.

2. We cannot ſay of Cuſtome, with any truth at all, that it is the onely rule of Decency in the matters before you, wherein Eccleſiaſtical conformity conſiſteth, becauſe the onely things excepted from being excluded by the particle *onely*, are things *ſubordinate*, and things *neceſſarily concomitant*; but now the light and law of Nature as it is not *ſubordinate unto cuſtome*, ſo neither is it *neceſſarily concomitant therewith*; for divers cuſtomes in Ceremonies may be, and have been irrational againſt the light and law of Nature: The law and light of Nature then is excluded from being a rule of Decency, by ſaying Cuſtome is the onely rule of Decency.

Adde hereunto, that the particle *ſolum*, *onely*, doth not alwaies exclude *à totâ ſpecie*, but ſometimes onely *à ſummitate ſpeciei*, as may bee ſeen in *Scheibl. topic. c. 2. n. 29.* Now Cuſtome is a leſſe principall rule, that muſt undergoe tryal and examination by the light and law of Nature, as a ſuperiour rule.

Dr. Hammond. ſect. 37, 38.

His ſecond argument is wholly deceitfull, and muſt be diſcovered to be ſo, by reducing it to rules of art. 'Tis by him variouſly formed in two ſeveral Syllogiſmes. The firſt is this.

Nothing can be undecent which is agreeable to the onely rule of Decency.

But divers things are undecent, which yet can plead cuſtome. The concluſion now muſt be, Therefore Cuſtome is not the onely rule of Decency.

38. *But this is no regular Syllogiſme, 'tis in no mood or figure, not readily reducible to any; and therefore 'twas his onely way to preſume it evident, and never to endeavour any proof thereof.*

Jeanes.

I never ſaid that it was an exact and regular Syllogiſme.

But firſt, here is matter for a Categorical Syllogiſme, and it is eaſily reducible

1. Unto a Hypothetical Syllogiſme.

2. *Ad Syllogiſmum ducentem ad impoſſibile.*

1. Here is matter for a *Categorical Syllogiſme*: The only rule of Decency hath not any thing undecent agreeable unto it: Cuſtome hath many undecent things agreeable unto it: Therefore Cuſtome is not the onely rule of Decency.

2. 'Tis

2. 'Tis easily reducible,

1. Unto a *Hypothetical Syllogisme.*

2. *Ad Syllogismum ducentem ad impossibile.*

1. It may be reduced unto an *Hypothetical Syllogisme* thus: If Custome be the onely rule of Decency, then nothing can be undecent, that is agreeable unto Custome: But divers things are undecent which are agreeable unto Custome; Therefore Custome is not the onely rule of Decency.

The sequele of the *Major* is evident, because nothing can be undecent that is agreeable to the onely rule of Decency.

And the *Minor* cannot bee denyed: In the Syllogisme then there is only a *Crypsis*, the *Major* is concealed, and the proof thereof placed in its roome, and *Cryptical* Syllogismes are in all discourses justifiable, when they may be reduced: If you call upon me to reduce the hyporhetical Syllogisme, unto which it is reduced, unto a Categorical, you will herein be unreasonable; for those hypothetical Syllogismes that have four terms in the *Major*, are hardly capable of reduction unto a Categorical Syllogisme; So *Scheibler* hath instructed me, *de Propos. &c. cap.* 12, *n.* 24.

2. It is reduced unto that Syllogisme which is εἰς τὸν ἀδύνατον, which doth *ducere ad impossibile*, as it is taken largly for that argumentation which doth reduce an adversary unto an absurdity upon his own principles; for from this your principle, that Custome is the onely rule of Decency, this Syllogisme will inevitably follow,

Nothing that is agreeable to the onely rule of decency can be undecent.

All things customary are agreeable to the onely rule of decency: Therefore nothing customary can be undecent.

But now this conclusion is apparently false, therefore one of the premises is also false; for *ex vero nil nisi verum sequitur*: It is not the *Major*, for the only rule of decency makes and denominates every thing conformable unto it to be decent, therefore it is the *Minor*, which is, that all things customary are agreeable unto the only rule of decency; and if this proposition be false, then your position is false too, that custome is the only rule of decency, because all things customary are agreeable unto custome.

Dr. Hammond. sect. 39, 40.

But he hath thought fit to vary this Syllogisme, and give it in other terms, and then one might hope it would be exactly formed. 'Tis thus,

It is impossible that the onely rule of decency should be undecent. But yet it is very possible that many customes should be indecent. Therefore he shall conclude, that custome is not the onely rule of decency.

40. *But this is no Syllogisme neither, being far removed from the measure that Logicians exact, and such as by which I will prove any thing true, that is the most distant from it. For example, it is granted truth, that Law is the onely rule of Iustice, yet this I shall disprove by a Syllogisme exactly formed by Mr. J. his model. Thus,*

It is impossible, that the onely rule of Iustice should be unjust. But yet it is very possible that many Laws should be unjust. Therefore I shall conclude that Law is not the onely rule of Justice,

Seamen.

Jeanes.

This is a modall Syllogiſme, framed exactly according to the rules of Legick touching modall Syllogiſmes; as for that Syllogiſme which you parallel unto it, it hath no alliance with it; for both the premiſes of mine are true, and the *Minor* of yours is groſly and palpably falſe; for unjuſt lawes are not, in *propriety of ſpeech*, *lawes*, but are ſo termed only *equivocally*, as a painted, a dead man, is ſaid to be a man: *turpe præceptum non eſt lex, ſed iniquitas*, for obligation is eſſentiall unto a law; now every law obligeth in the name of God, by authority derived from him, and the glorious name of God cannot oblige unto any thing that is unjuſt: the Fathers, Schoolmen and ancient Philoſophers are all ſo unanimous in aſſerting of this, and have for this their aſſertion ſuch pregnant and convincing reaſons, as that I cannot but wonder, that a man of your learning ſhould be of an other opinion; but in your next we ſhall hear what arguments you have for your diſſent: In the mean while, I ſhall deſire the Reader to take notice of the witneſſes, and reaſons produced, amongſt many others, by *Suarez*, and *Gregory de Valentia*, for what I affirme,

1. *Suarez* de legib. lib. 1. cap. 9. *De ratione, & eſſentia legis, eſt, inquit, ut præcipiat juſta: Aſſertio eſt non ſolum certa ſecundum fidem, ſed etiam clara ſecundum naturalem rationem. Et ita eam tradunt non ſolum Theologi, & Patres inferius allegandi, ſed etiam paſſim Philoſophi &c. Verum tamen hæc ipſa conditio dupliciter explicari poteſt, ſcilicet vel negative, ut ſcilicet quod præcipitur, nec injuſtum, nec turpe ſit; vel poſitive, ut ſit juſtum & honeſtum.*

Conditio ergo hæc præcipue intelligitur priori modo, & ſic eſt evidens, alia vero ratione invenitur in legibus divinis, & aliter in humanis. In divinis enim ratio eſt rectitudo per eſſentiam divinæ voluntatis. Eſt enim Deus ſumme bonus, & ideo non poteſt aliquid pravum præcipere. &c.

De legibus autem humanis, hoc fundatur in alio principio. Nam legiſlator humanus non habet voluntatem perfectam, ſicut Deus, & ideo quantum eſt ex ſe, & quoad factum, poteſt interdum iniqua præcipere, ut conſtat: non tamen habet poteſtatem ad obligandum per iniquas leges, & ideo licet iniqua præcipiat, tale præceptum non eſt lex, quia vim, aut valorem ad obligandum non habet. &c.

Et ita eſt clara ratio aſſertionis, tum quia illa poteſtas, ſcilicet obligandi, eſt a Deo, quæ tem a Deo ſunt, ordinata ſunt: Ergo eſt data in bonum, & in ædificationem, non in malum, ſeu in deſtructionem: Tum etiam quia nullus inferior poteſt obligare contra legem, & voluntatem ſuperioris; ſed lex præcipiens pravum actum eſt contra legem Dei prohibentis illum: Ergo non poteſt obligare, quia impoſſibile eſt, homines ſimul obligari ad agendum, & non agendum aliquid: ſi autem opus pravum eſt prohibitum lege divina, non poteſt lex inferioris tollere illam ſuperioris obligationem: Ergo nec poteſt inducere ſuam: Ergo ejus lex tali opere non poteſt eſſe valida. Et de hac juſtitia legis loquebatur Auguſt. *lib. 1. de libero arbit. cap. 5. cum dixit, mihi lex eſſe non videtur, quæ juſta non fuerit. Et de eadem intelligi poteſt, quod dicit* lib. de vera relig. cap. 31. *Conditor legum temporalium, ſi vir bonus eſt & ſapiens, legem conſulit æternam, ut ſecundum ejus incommutabiles regulas, quid ſit pro tempore vitandum, jubendumque diſcernat. Unde ſicut lex æterna ſolum juſta præcipit, quia eſt ipſa juſtitia per eſſentiam, ita vero lex humana eſſe debet participatio ejus, & ideo non poteſt valide præcipere, niſi juſta, & honeſta, juxta illud* Prov. 8. *Per me Reges regnant, & legum conditores juſta decernunt.*

Atque hinc ulterius concluditur, hanc conditionem, etiam poſitive intellectam eſſe de ratione legis; quamvis non uno & eodem modo ſingulis applicanda ſit, &c.

Ex hac assertione sic declarata duo inferre possumus. Vnum est ad illam maxime pertinere primam conditionem positam ab Isidoro, scilicet, ut lex sit honesta, quod ex ipsa vocis proprietate, satis patet, &c.

Secundo infertur ex dictis, legem non habentem hanc justitiam, seu honestatem, non esse legem, neque obligare, verum etiam nec servari posse &c.

Unto this of *Suarez* I shall adde what *Gregory de Valentia* hath to the same purpose, *tom. 2. disp. 7. quæst. 1 punct. 1. Nomen legis magis proprie significat rectam aliquam regulam præscribentem communitati alicui perfectæ modum necessarium ad bonum ejusdem communitatis &c.*

Atque hoc modo accipit D. Thomas *legem, cum infra* quæst. *96.* art. 4, *inquit leges iniquas magis esse violentias, quam leges. Item* quæst. 90. art. 2 *&* 3. *Vbi definit, legem ad bonum commune ordinari, & ab eo, qui curam gerit communitatis ferri.*

Sic etiam D. Augustinus *lib.* 1. *de libero arbitrio* cap. 5. *legem accepit, cum dixit, legem non videri, quæ justa non sit. In quam sententiam lib.* 19. *de civitate Dei,* cap. 21. *inquit etiam, non esse jura dicenda, vel putanda, iniqua hominum constituta. Atque etiam legem esse regulam aliquam rectam censuit* Clemens Alexandrinus, lib. 1. Stromatum, *cum dixit: legem esse opinionem bonam, & regulam justorum, & injustorum. Item* Plato *in Dialogo primo de legibus, & in Epinome, ubi asseruit, finem legis esse Deum & cultum ejus. Item* Philosophus *lib.* 5. *Ethicor. cap.* 1. *inquiens, legalia justa esse factiva & conservativa felicitatis, omniumq; clarissime* Cicero *lib.* 2. *de legibus: Constat, inquit, profecto ad salutem civium civitatumq; incolumitatem, vitamque quietam, & beatam, conditas esse leges. Et post, cum dixisset eos, qui pernicioja, & injusta populis jura descripsissent, quidvis aliud potius tulisse, quam leges, concludit, perspicuum esse in ipso nomine leges interpretando, inesse vim, atque sententiam justi, & juris colendi.*

By this you may see, that in your Syllogisme there are four *termes*, for lawes in the Minor are taken *improperly* and *equivocally*, in the conclusion *properly* and *univocally*; But *custome* in my Syllogisme, both in Minor and Conclusion, is taken *properly* and *univocally*, for custome is *predicated univocally* of the most undecent customes.

For farther justification of my Syllogisme I shall reduce it in like manner that Logicians reduce Syllogismes made in *Baroco* and *Bocardo*, to wit, with that reduction which is *ad impossibile* or *per deductionem ad absurdum*: I suppose, that you will grant my premises, for the minor you confesse *in terminis* in the next Section; And the *Major* cannot be denyed with any colour of reason; for the rule of decency is, in some sort, an exemplary cause of decency, and it is impossible for the exemplary cause of decency to be undecent · Well then, I suppose, that you grant the premises, and only deny, that the inference of the conclusion from these premises is legitimate; if you grant the premises to be true, then you grant the Propositions, that are contradictory unto them, to be false, and hereupon it will follow, that if I take the contradictory of my Conclusion, and can thence, joyned with one of my premises conclude, that one of the premises which I suppose, you grant, is false, hereby I shall convince you, that the principall conclusion, which is contradictory unto this, was true: The contradictory of my conclusion is, custome is the only rule of decency (*I take contradictory largely, as some opposite propositions are said by Logicians, to be contradictory de lege*) Now this I take and subjoyn unto my *Major*, and here hence I inferre the contradictory of my *Minor*, all which will make up this following Syllogisme.

It

It is impossible for the only rule of Decency to be undecent.
But Custome is the only rule of Decency.
Therefore it is impossible that any custome should be undecent.

But the conclusion is false, and, I suppose, that you grant the contradictory thereof. Now if the conclusion be false, one of the premises must needs be false; for, *ex vero nil nisi verum sequitur.* Now 'tis not the *Major*, for I suppose, and that with very good reason, that it is granted by you, therefore 'tis the *Minor*: now the *Minor* is contradictory unto the conclusion which you deny, and therefore the conclusion, which you denyed, is true, viz. that Custome is not the only rule of decency: for of contradictory propositions both cannot be true, *Contradictio semper dividit verum à falso.*

Thus you see my Syllogisme is demonstrated to be true, *demonstratione ducente ad impossibile vel absurdum.*

But for the fuller clearing of it, I shall propound and answer two objections, that I foresee may be made against it, by such as are not well skilled in Modal Syllogismes.

The first is, that the *duo modi impossibile* and *possibile* are repeated but once a peece in my Syllogisme, and in a good Syllogisme every term is to be put twice.

The answer unto this in breif is, that in a Modal Syllogisme, the *modus* is none of the terms, but onely a *Syncategoremati cal* word, so *Vallius Introduct. Log.* par. 3. cap. 12. *In terminis*, inquit, *non numeratur modus sicut enim in conversione propositionum modus non numeratur inter prædicata vel subjecta, sed est quid additum illis, sic in Syllogismis modalibus, modus non numeratur inter terminos, unde etiam sæpe in Syllogismo modali non potest inferri conclusio cum modo, sed sine illo.* The very same thing is taken notice of by *Scheibl.* concerning such Modal Syllogisms as consist of Modal compounded propositions, *Ibi enim inquit, quod modalis particula non habeat vel rationem subjecti, vel rationem prædicati; sed simpliciter habeat se ex parte copulæ: inde clarum est, quod in istis modalibus Syllogismis, particula modalis ter poni potest, nempe in singulis talium Syllogismorum partibus, veluti: Necesse est hominem esse animal. Necesse est Petrum esse hominem. Ergo necesse est Petrum esse animal. Hîc aio, particulam necesse, nec habere rationem prædicati, nec subjecti, sed esse ex parte copulæ, quia in propositione, assumptione, & conclusione reperitur. At nullus terminus in Syllogismo ter poni potest.*

A second objection is, that in the Modal Syllogismes mentioned by *Aristotle*, this mixture or combination of *impossibile* and *possibile* is not at all mentioned.

For answer, *Aristotle* instanceth in Modal Syllogismes, wherein there is a mixture of *necesse* and *contingens*, and Logicians generally hold that *impossibile* is reduced unto *necessarium* and *possibile* unto *contingens*. Let two speak for all.

1. The but now quoted *Vallius* in *lib.* 1. *prior pag.* 38: *Impossibile* (*inquit Philoponus*) *comprehenditur sub necessario, quia quod est necessarium, est impossibile ut non sit, sicut quia homo est necessario animal, impossibile est ut non sit animal: & eâdem ratione quod est impossibile, est necessarium ut non sit. Similiter possibile comprehenditur sub contingenti, quod enim contingit esse, hoc fieri potest, seu est possibile, & quod potest non esse, contingit non esse: adeoque id, quod proprie vocatur possibile, concurrit cum contingenti.* He quotes also for it, if my memory fail not, *Burana* affirming as much *ex Alexandro.*

The second Author is a late one read by every Fresh-man, *Burgersdicius institut. Log.* lib. 2. c. 14. *Propositiones modi impossibile annumerantur propositionibus modi necesse; & propositiones modi possibile, iis quæ sunt modi contingit.*

Dr. Hammond. sect. 41.

To discover this deceit then, the Syllogisme, which is now no Syllogisme, must bee somewhat better formed, according to the rules of Logick, and reduced, as near as it can, into a true Syllogisme. Thus,

Whatsoever is it self undecent, cannot be the onely rule of Decency.

But custome is it self undecent.

Therefore Custome cannot be the onely rule of Decency.

Here before it can be defined, whether this be a regular Syllogisme, or no? It must bee demanded, quanta est minor, *is the assumption universal or particular? If it be particular, then either the conclusion must be particular also, or else 'tis a false Syllogisme. And if the conclusion be particular, then it inferres no more, than that some undecent custome cannot be the onely rule of decency, which is willingly granted by me, who doe not at all affirm it of undecent customes. But if the* Minor *be universal, then 'tis a false proposition; for certainly all customes are not indecent. The short is, Nature may bee the rule of one sort of decency, and Custome the onely rule of another; yet if the custome be in it self indecent, then of such indecent custome it is not pretended, that it is either onely, or at all the rule of decency. And so still my proposition may stand good, which as it belonged not to natural decency, so much lesse to what is by nature, or in it selfe undecent, never imagining it reasonable, that what gestures were against those Laws of Nature, or Scripture, or any other Law of decency, or rather of naturall comelinesse and honesty, should by pretense of any custome whatever, be introduced into Gods worship: 'Tis sufficient that some customes may bee decent, or in themselves not indecent, and that all decency in the service of God, is to be regulated and judged of by conformity with them: For I said not, that all customes were the rule of decency, but that some were, and that there was no other rule, but custome: This, I hope, hath discovered the invalidity of his second Argument.*

Jeanes.

My Syllogisme is, as I have demonstrated, a true Syllogisme; you might then very well have spared the paines you have taken to reduce it, as neare as you could, to a true Syllogisme; for there was no need of it: You deserve then no thanks for your labour, but I have reason to expect reparation from you for defamation of my Syllogisme: This Section therefore I might wholly passe over, but yet I shall stay a while upon the examination of a second restriction that you put upon your *dictate*: you have already told us, that it is not to be understood of *all decency*. Now you give us to understand, that 'tis not meant of *all customs*, but onely of some such as are not undecent; when you say custome is the onely rule of decency, your meaning is some customes are the only rule of some kind of decency in the Ceremonies of Gods worship.

But whether this liberty which you assume in thus limiting your position bee justifiable, is very questionable; for after this rate, what grosse absurdities may any man maintain? If I should say, that *solum brutum est animal*: that a spirit only is substance: that number onely is quantity: that Baptisme is the only Sacrament of the New Testament: would not every one cry out against these propositions as untrue, as well they might? and doe you thinke they would passe for currant? though I should come with an *after game*, and goe about to limit them, in such a manner as you have done, by your assertion, and say, my meaning was, that *solum brutum est animal irrationale*: that a spirit onely is an incor-

poreal

poreal ſubſtance: that number onely is diſcrete quantity: that Baptiſme is the onely Sacrament of the New Teſtament of initiation; and yet theſe reſtrictions are altogether as fair and allowable as yours.

2. I did not think your propoſition capable of having an *univerſal ſign* affixed unto it; and my reaſon was, becauſe as *Aquinas* p. 1. q. 31. art. 3. obſerveth out of the *Summularii*, *dictio excluſiva immobilitat terminum cui adjungitur, ut non poſſit fieri ſub eo deſcenſus pro aliquo ſuppoſitorum, non enim ſequitur, ſolus homo is animal rationale mortale: Ergo ſolus Socrates.*

But yet notwithſtanding this, I thought your propoſition might be *propoſitio de Idea*, as they ſay; and ſo, though it were not *formally*, it would be *equivalently* univerſal.

But now I ſhall lay aſide this conjecture, becauſe you inform us, that your *indefinite propoſition*, was intended by you for a *particular propoſition*, only I ſhall propound ſome objections againſt your making it a particular propoſition.

1. When you ſay Cuſtome is the only rule of Decency, you ſpeak of Cuſtome either *formally* or *materially*; if you ſpeak of Cuſtome *formally and reduplicativè* as Cuſtome, why then every Cuſtome is a rule of Decency, becauſe *à quatenus ad de omni valet conſequentia*, that which doth agree to a thing as ſuch, doth agree to every ſingular contained under it: but if you ſpeak of Cuſtome only *materially*, and your meaning be, that Cuſtome *ſub tali formali* under ſuch a conſideration or qualification, is the only rule of Decency, why then this *formale*, this conſideration or qualification of Cuſtome, may, with farre better reaſon, be ſaid to bee the importance of the Apoſtles εὐσχημόνως, then according unto Cuſtome, becauſe Cuſtome will be but the *materiale* in the rule of Decency.

2. Untill you expreſſe how thoſe ſome Cuſtomes may be qualified, that you make to be the onely rule of Decency, your interpretation of the Apoſtles words, *Let all things be done decently*, will be very obſcure, *explicatio ignoti*, if not *per ignotius*, yet *per aquè ignotum*, and your proof that you bring for your Expoſition will be as dark and doubtſome: Thus both will runne, *Let all things be done according to ſome cuſtomes, becauſe ſome cuſtomes are the only rule in ſome things of ſome decency*, whether that which you call the clear importance of the place, do not leave the Reader in an uncertainty, be you your ſelf judge.

3. The quantity of indefinite propoſitions may be gathered from their matter; in a neceſſary matter they are univerſal, in a contingent, particular: Now I demand whether to be the *rule of decency* be predicated of cuſtome *neceſſarily* or *contingently*? if *neceſſarily*, then cuſtome cannot but be the rule of decency, and then all cuſtome is a rule of decency: A neceſſary propoſition that is affirmative, direct, natural, where *ſuperius prædicatur de inferiori*, or *æquale de inæquali*, is alſo *de omni*: if it be predicated of it contingently, then cuſtome may bee, and may not be a rule of decency, and then I deſire you to evidence unto us how cuſtomes being thus a rule of decency, *viz.* contingently, will be a ſolid proof, that the clear importance of the Apoſtles words, Let all things bee done decently, is, let all things be done according unto cuſtome? and your beſt and ſpeedieſt way to clear this unto us, will bee by reducing your argument into a Syllogiſme.

4. If to be a rule of decencie be predicated *contingently* of cuſtome, then cuſtome is onely a fallible rule of decencie, and therefore it needs regulation by a higher rule; and if there be in the Ceremonies of Gods worſhip a higher rule

then cuſtome, it will hereupon inevitably follow, that cuſtome is not in them the onely rule of decency.

5. You implyedly give us the Character of thoſe Cuſtomes which you affirm to be the only rule of decency, when you ſay, that of ſuch undecent cuſtoms it is not pretended, *that 'tis either only, or at all the rule of decency*: Now all cuſtoms, in the Ceremonies of Gods ſervice, are either decent or undecent: the Cuſtome that is undecent is not at all a rule of decency, and therefore your poſition is to be underſtood of that Cuſtome which is decent: for betwixt *decent and undecent cuſtomes* in the Ceremonies of Gods ſervice there is no *medium*, as I have ſhewed already: the upſhot of your meaning then is, that ſome Cuſtomes, *viz.* ſuch as are decent, are the onely rule of decency, *&c.* What ſobrietie is in this limitation will appeare, if we will conſider that herein we have a *twofold decency*: one in the *rule*, decent cuſtomes; another in the *thing*, *regulated decency*: The former is different from, and antecedent unto the latter: now of the former decency, in the rule, in cuſtome it ſelf, I demand, *What is the rule of that decency, whether cuſtome it ſelf, or ſome other thing?* I preſume you will not ſay Cuſtome it ſelf; for then it would be *an underived, unſubordinate, and independent rule*, a rule of it ſelfe: and if you ſhould ſay that ſome other thing beſides cuſtome is the rule of the decency which is in cuſtome, then by conformity unto this, we muſt judge of the decency of Cuſtomes in the Ceremonies of Gods worſhip, whether they be decent or undecent? and from this it is obvious to inferre, that in Ceremonies there is *a rule of decency antecedent unto Cuſtome*, by which Cuſtome it ſelf is to be regulated and meaſured; and therefore Cuſtome is not the onely rule of Decency. Your limitation then is ſo farre from being any ſupport unto your poſition, as that it giveth unto it a plain overthrow.

Dr. Hammond. ſect. 42.

His laſt argument [becauſe there is decency in the firſt uſage of ſome things] *falls upon that miſtake of my words which I diſcourſed of, and cleared at the beginning; for I never ſaid that a thing muſt be cuſtomary, before it is decent in any kind: (knowing unqueſtionably that there is a naturall decency) but that the decency of any Ceremony in Gods ſervice, wherein God and Nature have preſcribed nothing particularly, muſt be regulated according to thoſe meaſures, which the cuſtomes of any place doe allow to be reverentiall among them; or, in yet plainer words, the civil cuſtomes of any nation, by which this or that ſort of geſture is rendered a token of reverence, are the onely rule, by which the decency of indifferent geſtures, &c. is to be judged of, in order to Gods ſervice. And ſo much for the laſt argument alſo, and conſequently for the firſt part of his exception, that againſt my interpretation of* εὐσχημόνως *decently.*

Jeanes.

You talke indeed, Section the ninth, of ſuch a miſtake of your words, but prove it not. Now to prevent all miſtakes, I ſhall come up unto your limitation: Cuſtome is not the onely rule of all decency in the Ceremonies of Gods ſervice, wherein God and Nature have preſcribed nothing particularly: *Verbi gratiâ*, in the

the Surplice and Crosse: For your Principles I suppose will lead you to assert the decency of the first usage of the Crosse in Baptisme, and of the Surplice in Preaching and Praying; and indeed if the first usage of these Ceremonies was undecent, it was sinfull: and besides, this decency was not a natural decency, dictated by the Law of Nature, as you your self will confesse; but now if there were a decency in the first usage of these Ceremonies, Custome was not, could not be rule thereof, because, as I declared out of *Aristotle* and *Aquinas*, the frequent usage of a thing is required unto Custome.

For conclusion of this first part of mine exception, I shall intreat the Reader to take notice of the definition of Custome, usually quoted out of *Isidore*: *Consuetudo est jus quoddam moribus institutum quod pro lege suscipitur cum lex deficit.* By this definition, Custome hath not the force of a Law, but where the Law is defective, and the Word, the Law of God is not defective in *appointing religious mystical Ceremonies*, for 'tis so sufficiently profitable *for doctrine, for reproof, for correction, and for instruction in righteousnesse*, as that the man of God may thereby be perfected, *throughly furnished unto all good works*, 2 Tim. 3. 16, 17. I shall therefore conclude that Custome doth not, cannot oblige unto any religious, mystical Ceremonies, besides those which God hath instituted in his Word.

Dr. Hammond. sect. 43, 44, 45, 46, 47, 48.

But there is yet a second charge behind against my rendering κατὰ τάξιν, according to appointment] *which he hath managed in these words.*

44. *As for the other part of the words*, Let all things be done in order; *Ames in the place forementioned sheweth, that order requireth not such Ceremonies as ours, and he giveth this reason, because order requireth not the institution of any new thing, but onely the right placing, and disposing of things, which are formerly instituted: and this he makes good from the notation of the word, from the definitions of order, which are given by Philosophers and Divines, &c. from the context of the Chapter, and from the usage of the word elsewhere. But the Doctor, that the words, may give some countenance unto our Ceremonies, adventureth upon a new interpretation of them.*

The words κατὰ τάξιν *(saith he) literally import, according unto appointment,* τάττειν *sometimes signifies to appoint, as* Matth. 28. 16. Acts 22. 10, *and* 28. 23. *And wee may hereupon argue* à conjugatis, *that* τάξις *may bee sometimes rendered appointment. But because it may sometimes be rendered appointment, will it therefore follow that it must be so rendred in this place?*

We may say as well as the Doctor, that the words κατὰ τάξιν *literally import according unto order, as order is taken strictly for the right placing, and ordering of things one before, another after, and this we have confessed even by Doctor* John Burgesse *in his Rejoinder unto* Ames, *pag.* 78. *a booke published by the speciall command of the late King. Moreover this sense is favoured by the coherence; for v.* 31, *we have a particular instance of order in this acception of the word,*

ye may all prophesy one by one &c. and not all or many speak at once. 2. We have the opposite of order taken in this sense. 1. v. 33. confusion. Let all things be done in order, then, is as much, as, let all things be done without confusion. And I hope confusion may be avoided in the worship of God without such Ceremonies as ours.

But we will for once suppose, though not grant, that the clear importance of the words, is that all be done in the Church according to custome and appointment. Yet the D. hath a hard taske to performe, before he can come nigh his conclusion, that the words of Paul, are a proof of the more than lawfulnes of prescription of such Ceremonies as ours, in a Church. For he must prove that custome and order here, are taken in such a latitude, as that they include not onely the customes and appointments of the Apostolical Churches, but also of all the Churches of God in succeeding ages: and the performance of this he will find not to be so easy, as he may imagine.

I am sensible that I have by this discourse provoked a very learned and formidable adversary, but it is onely love of the truth that ingaged me in so unequal an incounter, and therefore I hope the D. will pardon and excuse my boldnes. If he can by dint of argument prove the truth to be on his side, I shall not be sorry or ashamed to be overcome by him.

45. To this, my answer will be very breif, 1. By giving the reason of my rendring, 2. By evidencing, that if the vulgar were acknowledged the righter rendring, yet my conclusion would very regularly follow thence, and that therefore I have no need to contend with any gainsayer, about my rendring. 46. For the first it is manifest to any that knowes but the elements of Greek, that χτ τάξιν literally and properly signifies (according to ordination or appointment) χτ signifies [according to] not (in) and τάξις or διάταξις [an ordinance or constitution] millions of times in authors, and εὐτάκτως [orderly, or in order] lying more consonant with εὐχημόνως, no reason can be rendred, why if that had been the designed meaning, that word should not have been used there.

47. That it may so signify M. J. acknowledges, and so I have obtained all I seek in my first proposal, which was not that it must necessarily thus signify, but that this being the literal regular rendring of it, I had sufficient reason to tender it thus.

48. I proceed then to the second thing, that if what he pretends to be possible also, were indeed the onely possible, or (by way of supposition, but not concession) if χτ τάξιν] did really import no more than [in order] as that is opposed to disorder or confusion, yet I say, it will soon appear, that that Apostles commanding such order or orderlines, and forbidding all confusion in Ecclesiastical affaires, must by consequence be interpreted to command the instituting and observing uniformity of Ceremonies in a Church.

Jeanes.

1. Our last translators of the Bible surely knew something more then the Elements of Greek, or else King *James* was ill advised to make such a choice of them, and yet they thought fit to translate χτ τάξιν in order.

2. Few mortals perhaps, besides your self, have read τάξις millions of times

in

in Authors; but to know the meaning of that word, there is no need of such great reading, one that knowes but the Elements of Greek may by the help of a Greek Concordance and *Stephanus* his Thesaurus Linguæ Græcæ, make it manifest, that τάξις signifieth literally & properly order in opposition to confusion.

But κατὰ you say signifieth *according to, not in.* But *Stephanus* in the book, but now mentioned, will furnish the Reader with store of instances, wherein, κατὰ signifies [in] and a school boy may be able to do as much, for the Latine word, *Secundum*, out of *Cicero* and *Suetonius*.

But suppose that κατὰ were translated here, according, yet this will no waies disadvantage our sense, for, according, applied to actions, signifieth, usually, the manner of such actions; so that both it, and the noune unto which it is joined, may be paraphrased, by an adverb, and so κατὰ τάξιν may be as much as, orderly.

Adde unto all this, that κατὰ signifies many times, *with*, and so it is translated in the Dutch Bible; and let all things be done *with order* is equivalent unto, let all things be done *in order*.

Dr. Hammond sect. 47.

That it may so signify Mr. J. acknowledges, and so, I have obtained all I seek in my first proposal, which was not, that it must necessarily thus signify, but that this being the literal regular rendring of it, I had sufficient reason to render it thus.

Jeanes.

Indeed I acknowledged that τάξις may sometimes be rendred appointment; but I added, that it doth not therefore follow that it must be so rendred in this place, & unlesse you can prove that it must be so rendred in this very place, I am to seek, what sufficient reason you had to render it thus: for if a word hath several acceptions, that is to be imbraced that hath most countenance from the context, now I gave you for the vulgar sense a reason from *the Coherence*, unto which you say nothing, and you say as little from the coherence for the justification of your own reading, and therefore I am not to be blamed for adhering unto the vulgar reading, especially seing 'tis favoured by the generall consent of both *Translators*, and *Commentators*, though, as you observe in the foregoing section, εὐταξίας lye more consonant in sound with εὐσχημόνως, for I doe not think that the Apostle was bound alwayes to observe Paronomasies.

Dr. Hammond. sect. 48,49.

I proceed then to the second thing, that if what he pretends to be possible also, were indeed the only possible, or (by way of supposition, but not concession) if κατὰ τάξιν *did really import no more than* in Order, *as that is opposed to disorder or confusion, yet, I say, it will soon appear, that the Apostles commanding such order, or orderlinesse, and forbidding*

bidding all confusion in Ecclesiasticall affaires, must by consequence be interpreted to command the instituting and observing Vniformity of Ceremonies in a Church. This I thus deduce.

First there is no possibilitie of worshiping God externally and publickly, without use of some Ceremonies, or circumstances of time, place, and gesture, &c.

2. There is no possibility of order in a multitude, without uniformity in the same circumstances.

3. There is as little possibility of uniformity among many, without either agreement one with another, or direction of some superior to them all, what shall by all be uniformely performed.

4. The agreement one with another, if it be only voluntary, and such, as by which none are obliged, no way secures the end; but if it be such an agreement, that every single person is obliged to observe, then still is that a law of that body, as of a councel, &c. and as truely so, as the constitution of a single Prelate can be thought to be. And so the conclusion regularly followes, that to the preserving but of order, or orderlinesse in a Church, it is necessary, there be appointment, what shall by all be uniformity performed; confusion unavoidably coming in, where no certain rules are prescribed for uniformity. What can be denyed in this processe I foresee not.

Here it shall suffice to note, that time, place, and such like circumstances, are so manifestly necessary in their kind, that the particulars may be deduced from them, by particular considerations, without any institution; but no man can deduce our Ceremonies from those kinds named. Mans will is the only reason, of them, as Gods will is the only reason of Ceremonies truly divine by institution. No man can conclude thus: we must every where have some garment, and therefore in England a Surplice. We must alwaies in Baptisme, have some admonition to professe the faith, and therefore in England, a Crosse. We must use reverent gestures in receiving the holy communion; and therefore in England we must kneel in the act of receiving. But we may conclude thus; we must have a fit place to meet in, and this place is generally fittest for our Congregation, therefore we must have this. We must have a convenient time to meet in, and this hour is generally most convenient for our Congregation: therefore this. The Monks may as well conclude: we must have some garments; therefore we must in one order have black; in another white; in a third, black over white, or white over black; in a fourth, gray; a fifth, party coloured; in some, all woollen; in some, all linnen; &c. ad infinitum, as well (I say) every whit, as the Rejoynder can conclude from a garment, to a Surplice; from admonition, to the sign of the Crosse, or from reverence in a table-gesture; to kneeling.

Jeanes.

Though you cannot see what can be denied in this process, yet he that runs may read what is constantly denied by the Non-conformists, if he ever read their books: they deny over and over, over and over &c. Your two *first conclusions* if applied unto the Ceremonies in question: Indeed they grant, that circumstances of time, place, order and decency, and the like, are necessary *genere* in their kind, but these, I will tell you, are not the Ceremonies in controversy; the Ceremonies which they oppose are not circumstantial, but doctrinal, of moral signification, and the mere divises of men, such as the surplice, Cross, &c. And you may affirm, but can never prove, that there is no possibility of worshipping God externally, and publickly without such ceremonies, for it is manifest, that such Ceremonies are not necessary in their kind. *In hoc vertitur cardo controversiæ,*

ſia: therefore if you can prove this, we ſhall yield you the cauſe, and ly proſtrate at your feet to be trampled upon and triumphed over: and until this proof be made, you can never regularly inferre, that to the preſerving but of order or orderlyneſs in a Church, it is neceſſary there be appointment, what humane religious Ceremonies ſhall by all be uniformely performed.

If *you ſhall ſay* that *by Ceremonies you underſtand onely circumſtances of time*, place, decency, order, and the like, I ſhall confeſſe my-ſelfe to be miſtaken, but muſt withall for my own diſcharge averre, that you alone are guilty of this my miſtake, for who could reaſonablely imagine that in a controverſy with the oppoſers of Ceremonies, you ſhould exclude from the Ceremonies mentioned by you, all ſuch Ceremonies as they oppoſe.

Your *ſecond concluſion* call's for confirmation, and until you ſhall bethink your ſelfe of ſome reaſon to confirme it, I ſhall offer againſt it theſe following inſtances, unto which it is no difficult matter to adde many more; ſuppoſe the members of Churches in a City meet at nine of the clock for Gods worſhip, and in the Country Pariſhes adjoining, where many people live at a great diſtance from their Churches, they meet at tenne or halfe an houre after nine, nay in the ſame Church at one and the ſame time, whilſt the word of God is read or preached, thoſe that ſit in ſeats may have their heads uncovered, and thoſe that ſtand in allies may keep on their hats the whole Sermon time, becauſe the crowd or throng may render it in convenient to keep them off. Now in both theſe inſtances there is not uniformity in the ſame circumſtances, and yet there may be order obſerved, and confuſion may very well, notwithſtanding, be avoided in all the parts of Gods worſhip and ſervice.

But to give an inſtance *ad hominem* out of *Parker*, ſome of our Churches in England had Organs, ſome not; ſome diſcant and broken ſinging, ſome plaine; here was no uniformity, but you will not, I beleeve, ſay, that there was confuſion. This point of uniformity in rites and Ceremonies, the Reader may find at large debated in the now mentioned Mr. Parker *Treat. of the Croſs part* 2. *pag.* 91. *uſque ad* 97. Theſe two concluſions being thus overthrowne, I need not ſtay upon the following, which will be uſeleſſe and impertinent, without the two former be preſuppoſed as true.

Dr. Hammond. ſect. 50. 51, 52, 53, 54.

What can be denied in this proceſſe, I foreſee not, yet when 'tis granted, one reſerve Mr. J. hath ſtill left him. For ſaith he, if it were granted that τάξις *ſignifies appointment or ordination, yet ſtill it will be incumbent on the* Dr. *to prove that this extends not onely to the cuſtomes and appointments of the Apoſtolicke Churches, but alſo to the Churches of the ſucceeding ages. And my anſwer to this will conclude this whole debate.*

51. *Firſt then I acknowledge, that it is not here neceſſarily ordained by the Apoſtles, that all the Churches of ſucceeding ages ſhould inſtitute Ceremonies in worſhip, for, provided thoſe Ceremonies were once inſtituted, all that this text inforces, is uniforme obedience to them.*

52. *But then Secondly, When for many circumſtances of Gods worſhip, there is no order particularly taken by Chriſt and his Apoſtles, as in what geſture publicke ſupplication ſhall be addreſt, in what, lauds and hymnes, and confeſſion of the faith, &c. And yet the rule is given by them, that all ſhall be done according to appointment, and moreover in other places, that obedience be paid to thoſe ſuperiors, which watch over our ſoules;*

and

and when those rules are not given onely to the persons that then lived in the Church of Corinth, &c. But to all that should ever live in that, and in all other Churches, it can not then be deemed, either that there were no superiors designed to succeed Christ, and his Apostles in the ordering of his Church, or that they should not ἐπιδιορθῶν τὰ λείποντα, *set in order the things that were wanting, such as the Apostles had left undisposed of, or that inferiors should not be bound to obey them Uniformely, when they thus gave order to them.*

53. *When we are commanded to obey our parents, civil as well as natural, by a Law given by* God *to* Moses, *or by* Christ *to his* Disciples, *can it be strange, that we that lived not in either of those ages should thereby be obliged, when God in his providence hath given Fathers of both kinds (as well as them) regularly presiding over us, and making use of that liberty that is presumed in all parents,* viz. *to give Commands, and expect obedience from their children? Certainely it cannot: and as little can it be doubted, either whether our ecclesiastical parents have power to institute in things omitted, & thereby remitted to their care by the Apostles, or whether we their obedient children, that are commanded to act* κατὰ τάξιν *according to appointment, should from time to time be disobliged, and free to disobey them in whatsoever they appoint us.*

54. *'Tis granted him, if he please, that what Christ, and his Apostles have already prescribed, should not be repealed by those, that thus succeed them; should they rashly assume that power, they would not in so doing act* κατὰ τάξιν, *whether regularly, or according to appointment; but for the* τὰ λείποντα *in which they have made no rules, but left order to* Titus, *&c.* (i e. *by parity of reason, to the Bishop in every Island*) *to make them, here what power is left them, may certainely with perfect safety be exercised by them, and that necessarily inferres our obligation to yeild obedience to their exercises of them.*

Jeanes.

Here you explicate your meaning by *first a concession.* 2. *by instances,* and then you produce pretended arguments for the proof of the proposition which I say is incumbent on you to confirme.

1. You lay down a concession, I acknowledge, that it is not here necessarily ordained by the Apostle, that all the Churches of God in succeeding ages should institute Ceremonies in worship &c,

1. I cannot imagine to what purpose you lay down the grant, for notwithstanding it, you still hold, that uniforme obedience is to be yeilded by the members of each respective Church unto such Ceremonies in Gods worship as have been, are, or shall be appointed or commanded by any Churches in the ages succeeding the Apostles, and so still it will be incumbent upon you to prove, that custome and order are here taken in such a latitude, as that they include the customes and appointments of all the Churches of God in succeeding ages.

2. There is a difference betwixt institution and commandment or appointment of Ceremonies, for though every institution be a commandment or appointment, yet every commandment or appointment is not an institution, and hence a Church in a place may command and appoint the uniforme observance of Ceremonies instituted unto its hand by the Church in a former age.

This pre supposed, I demand, whether you hold it here necessarily ordained by the Apostle, that all the Churche of God in succeeding Ages, should either

ther *institute* Ceremonies in Gods worship, or else *appoint and command* such as have been already instituted? If you thinke them all free, and disobliged from both institution and appointment of Ceremonies in worship, why then all Churches might lawfully have abstained from such both institution and commandment, and if such abstinence were lawfull, I may, I beleeve, presume that it will be a very hard matter to prove such an abstinence to be inexpedient and against edification.

If you should say, that some, though not all, the Churches of God are obliged either to *institute* Ceremonies in Gods worship, or to *appoint and command* such as are already instituted, by precedent Churches succeeding the Apostles time, why then we shall justly expect that you should specifie or nominate such Churches, and give some reason for the appropriation of such an obligation unto such Churches, rather than unto others.

3. In your view of the Directory, page 19. you affirm that in the command of St. *Paul*, there is a proof of the more than *lawfulnesse of* τάξις, *prescription of Ceremonies in a Church, and of Uniformity therein:* Now I thought that you were to be understood of all Churches, and then by more than lawfulnesse, I suppose, you had meant necessity: You say that τάξις, the prescription of Ceremonies in a Church is more than lawfull, and hereupon I imagined that you affirmed it to be necessary; but it seems I was mistaken in your meaning: I shall therefore wait for a further explication of it, and therein I shall desire to know what you understand by the *more than lawfulnes of* τάξις, *or prescription of Ceremonies in a Church?* As also to be informed, whether you extend what you say of the prescription of Ceremonies in a Church unto all Churches? and if not, what reason you have for the restriction of it unto some Churches? and what these Churches are?

In the beginning of the 52 Sect. you perplex the state of the Question, by instancing in the circumstances of Gods worship, which are by the Non-conformists expresly excluded from the Question, for they limit it onely unto humane religious Ceremonies. Now betwixt these and the circumstances of Gods worship, there is a great, and very wide difference.

1. Circumstances of time, place, order, and decency, &c. *are necessary, and appointed in generall*; but humane religious Ceremonies are not *necessary in generall*, as will soon appear when you goe about to prove such a necessity of them. It is impossible for Gods worship to be performed without some circumstances, but it is very possible for Gods worship to bee celebrated without any humane religious Ceremonies.

2. Circumstances of Gods worship, *viz.* a fitting time and place, a decent Pew and Pulpit, a fair and handsome cloath for the Communion Table, are not Worship; but humane religious Ceremonies are in their nature Worship, as being instituted to lift up Gods honour immediately in their use and end.

3. Things of meer order require no ordering: Time and place require not other time and place to circumstance them aright; but now humane sacred Ceremonies are capable of time and place, and of being ordered.

4. Circumstances of time, place, order, and decency are common to religious with civil actions; but religious Ceremonies are appropriated unto Gods worship and service.

But to come unto your own instances.

Your first instance is in the gesture, in which publick prayer is to be addrest.

But this instance is very impertinent: for

1. This is in the general necessary, so that it is utterly impossible for Prayer to be put up, but in some gesture or other; but the Ceremonies which Non-conformists oppose, are meere humane inventions, and so unnecessary in the generall.

2. We have, for the particular gesture in Prayer, sufficient warrant and direction from the light of Nature and Scripture, without any humane institution: But we have no direction in Scripture for particular humane Ceremonies: This is very well set down in *Ames* disp. about Ceremon. pag. 139. pag. 151. *No such thing can with any colour be averred of Surplice, Crosse and the like.* I doe not quote *Ames*, as if I thought you any thing valued what he said, but that the Reader might know the true state of the question, and that in the laying of it down you have not so much as consulted your adversaries.

But now to prevent as much as may bee the multiplying of needlesse Controversies betwixt us, I shall acknowledge that a Church may enjoyne the usage of any reverent, lowly, submissive gesture in publique supplications, when there is conveniencie for the usage thereof.

But yet it will not hereupon follow, that all things are to be done in the gestures of publique Prayer according unto the Churches appointment; for suppose the Church should prohibit in publique Prayers the gestures of kneeling, lifting up the eyes and the hands to heaven, I should conclude such an appointment of any Church whatsoever to be unlawfull, because contrary unto the expresse direction of Scripture.

Your second instance is impertinent too, for the gestures of Lauds, Hymnes and Confessions of the Faith, *&c.* is a matter of meer decency, and how remote matters of meere decency are from the Ceremonies in question, I have declared a little before, I shall therefore now onely adde these three things.

1. That a rational man may by meer light of Nature, without any institution, easily gather, what gesture is fitting, decent and agreeable unto these actions.

2. That notwithstanding this, the Governours or Officers of a Church may appoint in these actions any decent gesture or posture of the body, provided that by speciall institution they doe not put upon it any mysticall signification, and thereby make it a Worship.

3. That from this grant it can never be inferred, that in those gestures which are to bee used in Lauds, Hymns, Confessions of the Faith, all things are to bee done according to the appointment of Church Governours: and my reason is, because it is possible, that Church Governours may bee so irrational, as to appoint here undecent gestures, as that the people should lye along on their faces in singing of Psalmes of Praise, and in Confession of the Faith. Now an undecent gesture would be sinfull, because against the Apostles prescription, *Let all things be done decently.*

In the last place proceed we unto those arguments, if I may so call them, which you have for confirmation of the proposition, which I say is incumbent on you to prove: If you have for this any arguments in this your discourse, they are, as I conceive, these three.

1. Because obedience must be paid to those Superiours, which watch over our souls,

2. Becauſe the Apoſtle left order to *Titus* to *ſet in order the things that were wanting.*

3. Becauſe we are commanded to obey our Eccleſiaſtical as well as naturall and civil parents: Now let the Reader apply unto each of theſe arguments the propoſition that is to be proved, therefore τάξις in the 1 *Cor.* 14,40. is taken in ſuch a latitude, as that it includes the appointments of all the Churches of God in ſucceeding ages, and the conſequence will bee of an imperceptible validity.

The Reader may farther, if hee pleaſe, make another experiment touching theſe arguments, hee may try what they will conduce unto the principal concluſion, that the words of *Paul* are a proof of the more than lawfulneſſe of preſcription of ſuch Ceremonies as ours in a Church; if by the help of them he can come nigh this concluſion of the Doctors, I will confeſſe that I have been groſly miſtaken.

And this might ſuffice for anſwer unto theſe three arguments; but yet I ſhall for the further ſatisfaction of the Reader ſay ſomething unto each of them apart.

The firſt is, becauſe obedience muſt be paid to thoſe Superiours which watch over our ſouls; the place is *Heb.* 13. 17. but this place will prove nothing for the humane inſtitution of religious Ceremonies, becauſe our Guides may rule over us without inſtitution of ſuch Ceremonies, and conſequently wee may pay obedience to them without practiſe of ſuch Ceremonies: The place is urged by *Bellarmine* for the Popes Coactive power to make Laws binding the conſcience, and in *Whitakers* Anſwer thereunto, Tom. 2. page. 722. you may take notice of this paſſage; *Non conſtituit hæc ſententia regnum Epiſcopis extra, aut ſupra Evangelium: non debent Epiſcopi ſuas traditiones aut leges, aut contra, aut extra, aut præter Evangelium obtrudere. Obediendum ergo eſt, ſed cum cautione, ſi præeant illi in Domino, & nil ſuum tradunt: nam ſi hoc fecerit emittendi ſunt, juxta illud, etiamſi nos, aut Angelus e Cœlo, evangelizet vobis præter id quod vobis evangelizavimus, anathema eſto.* Gal. 1.8. Let the Reader conſider whether our Ceremonies were not inſtituted, *præter Evangelium*, beſides the Goſpel.

A ſecond argument which you proſecute, Sect. 53,54. is becauſe *Paul* left order to *Titus*, *to ſet in order the things that were wanting*; ſuch as the Apoſtle had left undiſpoſed of, in which they have made no rules, and the ſame power you think is left, by parity of reaſon, to the Biſhops in every Iſland:

For anſwer, τὰ λείποντα the things that were wanting were wanting in *Crete*, left undone, as it is in the Margin of our Engliſh Bible, and not in the commiſſion or rules which *Paul* gave to *Titus*: for that *Titus* was to keep unto the inſtructions that he had received from *Paul*, you might have ſeen, if you had had the patience to have read unto the end of the verſe; for there the Apoſtle points to him the rule he ſhould walk by, hee was to ſet in order the things that were wanting in *Crete*, not of his own head, but according to the appointment of *Paul*; *as I had appointed thee.*

I might farther alledge, that Biſhops (by whom you mean our Prelates) have not the ſame power delegated unto them, which *Paul* committed unto *Titus*: But I ſhall for the preſent wave this, becauſe it may occaſion a long digreſſion, and the former anſwer is abundantly ſatisfactory, and from it we may conclude; that ſuppoſe Biſhops had power left them to ſet in order things that are wanting, yet we may not thence collect, that they have power for inſtitution of new

doctrinal Ceremonies, beſides thoſe inſtituted by Chriſt and his Apoſtles, becauſe however there may be many things wanting in their Churches, which may need reformation, yet there is nothing wanting in the Scriptures, which needs to be ſupplied by humane additions.

Your third Argument is drawn from the power of our Eccleſiaſtical parents and the obedience we owe unto them. *It cannot be doubted, ſay you, either whether our Eccleſiaſtical parents have power to inſtitute in things omitted, and thereby remitted to their care by the Apoſtles, or whether we their obedient Children, that are commanded to act* κατὰ τάξιν *according to appointment, ſhould from time to time, be diſobliged and free to diſobey them in whatſoever they appoint us?* Here we have no argument, but only a begging of the thing in queſtion: It is not denied but that Eccleſiaſtical parents have power to appoint and diſpoſe of ſuch Circumſtances of time, place, order, decency &c. *as in their kind are neceſſary*, but in particular *determination do vary*: But that they have any power to inſtitute new Religious Ceremonies, of myſtical ſignification, is a thing which you cannot but know to be conſtantly denied by your Antagoniſts, and therefore why you ſhould preſume the contrary evident, and never attempt the proof of it, I cannot ſufficiently wonder,

But perhaps you have an argument couched in theſe words, *it cannot be doubted &c. whether our Eccleſiaſtical parents have power to inſtitute in things omitted, and thereby remitted to their care by the Apoſtles.*

But pray, Sir, do you in earneſt think, that if things be omitted by the Apoſtles, they are by them hereby remitted unto the care of Eccleſiaſtical parents in ſucceeding ages? Every one will confeſſe that it ſounds like a very ſtrange propoſition: however, you cannot expect that I ſhould ſwallow it, until you bring ſome confirmation of it.

By this the Reader is, I hope, ſatisfied, that though your reading of κατὰ τάξιν, according unto appointment, were to take place, yet you have brought nothing to prove that, which you were juſtly called upon for proof of, *viz.* that appointment, was to be taken here in this place of the Apoſtle in ſuch a latitude, as to comprehend humane, as well as divine appointment.

But though you faile in your proofes, your adverſaries the non-conformiſts are before hand with you, for they have proved that mens inſtitution of religious Ceremonies omitted by Chriſt and his Apoſtles is a moſt plaine detraction and palpable derogation, from

1. *The all-ſufficiency of the Scripture.*
2. *Perfection of Gods ordinances.*
3. *Fidelity of Chriſt in his prophetical office.*

And *laſtly from the all-fulnes of his Kingly office.*

I foreſee that it will be alledged, that all theſe arguments are long ago anſwered, and unto this I ſhall at preſent onely give this ſhort Reply, that they have been vindicated from all anſwers, as by others, ſo eſpecially by *Ames*, and that this vindication of them remains unto this day unanſwered.

However, I ſhall ſtay a while upon two places in Deuteronomy, which the Non-conformiſts uſually urge againſt our Ceremonies, and examine an anſwer which the conformiſts gives thereunto, becauſe this examination will conduce very much unto the learning of the truth in the controverſy of Ceremonies: the places are Deut. 4. 2. *Ye ſhall not adde unto the word which I command you, neither*

ſhall

shall you diminish ought from it, that ye may keep the Commandements of the Lord your God which I command you. And cap. 12. 32. *What thing soever I command you, observe to do it: Thou shalt not adde thereto, nor diminish from it.*

Unto these two places, the conformists answer by distinguishing of the parts, and the Ceremonies of Gods worship; it is unlawful, say they, to adde unto the parts of Gods worship instituted by God, but 'tis lawful to adde unto these Ceremonies of worship that are instituted by God.

Unto this answer I thus reply.

1. *Moses* sealed up with this prohibition not onely the moral, but also the Ceremonial Law; it was unlawful then, to adde unto the Ceremonial Law of *Moses*; and why should it not be as unlawful now, to adde unto the Ceremonial Law of Christ? *vis hujus consequentiæ, inquit Didoclavius, patet ex eo, quod non minus nunc quam tunc rationem humanam coerceri certis septis, & quasi cancellis circumscribi opus sit, ne in rebus divinis lasciviat, aut in superstitiones delabatur.*

2. The Scripture is a rule of even Ceremonies in Gods worship, for it gives prescriptions and directions in the new Testament concerning the Sacraments of Baptisme and the Lords Supper; now if it doth not prescribe all Ceremonies requisite and convenient, then 'tis onely a partial and imperfect rule of Ceremonies in Gods worship; but we, for our part, think so honourably of Scripture, as that we cannot but hold it to be a perfect adequate and total rule of Ceremonial as well as moral worship, it is able to perfect the man of God, & throughly to furnish him unto all good works, and so unto all Ceremonies, that are good workes.

A third reply is, that the members of this distinction are not opposite, as the members of every good distinction should be, for Ceremonies of worship, though they be not parts of that worship of which they are Ceremonies, yet they are parts of worship in general, for

1. Worship is divided into moral and Ceremonial, so that Ceremonial worship is a subjective part of worship, a sort and kind of worship.

2. Mosaical Ceremonies under the Law were, and the Sacraments under the Gospel are parts of worship: the distinction then betwixt the parts, and religious Ceremonies of worship, is an artless and false distinction. To make this yet more evident, I shall propound some arguments, by which the Non-conformists prove our Ceremonies to be external worship, for then it will follow, that they are parts of Gods worship.

1. Those external Ceremonies whose proper use is the honouring of God, are external worship: But our Ceremonies are such, and therefore they are external worship.

2. All external Ceremonies in their nature, formally elicited from religion, are external worship: But our Ceremonies are such, and therefore they are external worship.

This argument I find thus varied in a nameless author that hath collected twelve arguments against our Ceremonies.

All mere and immediate actions of religion are parts of divine worship.

But all religious Ceremonies, such as ours, are mere and immediate actions of religion.

Therefore they are parts of divine worship.

And these arguments might serve to evidence, that our Ceremonies, the surplice, Crosse &c. Are imposed and used as parts of Gods worship, though for want of a due

a due and right author or efficient, they are false and unacceptable worship: But to return unto the Doctor, from whom I may seem to have digressed.

Dr. Hammond.

This is all the observance M. J. *seemes to expect of me at this time, unless his intimation to all admirers of* M. Hooker, *that they should vindicate their great patrone of Ceremonies, may passe for an admonition to me, who acknowledge my selfe a thankful adorer of Gods graces in that godly learned man, and so exact a few lines more above the regular account.*

56. *This will detaine me no longer, then whilst I mind the Reader, that in a discourse of the benefits which we receive from Christ in the Sasrament, & otherwise,* M. Hooker *undertakes to set downe how Christ in his humane nature is communicated to us, and so present with us; To this end three things he shewes at large.* 1. *That as nothing created can be unlimited, or receive any such accident from any as may really make it infinite, so neither the soul nor body of Christ, nor Christ as man, nor according to his humane nature, can possibly be every where present, no nor the substance of the body of Christ, which neither hath or can have any presence but onely local.* 2. *That this cannot be rendred possible, either by the grace of union with the* Deity, *nor by any other possible meanes, as he at large excellently deduceth it,* pag. 300, 301, 302, 3. *That it may peradventure be well enough granted in some sense, and after a sort, that Christ is every where present, as man,* viz. 1. *In respect of the conjunction of the humane nature with the* Deity, *which conjunction is extended as farre as the* Deity, *the actual position being restrained, and tied to a certain place, and* 2. *By cooperation with the* Deity, *and that in all things.*

57. *Now on this third head, (without reflecting on the two former, which assure us of the authors meaning in it) two passages* M. J. *takes hold of, which if he know any thing in either Philosophy, or scholastical divinity, are both guilty of a grosse mistake, and cannot be sufficiently wondred at by him, that they should fall from so a learned a pen.*

58. *But I suppose there is no great skill in either of those learned faculties required, to distinguish betwixt that which truly and properly is, and that which may in some sense, and after a sort, and in two respects onely (neither of which belong to the propriety of being) be well enough granted, and that with a (peradventure) also to have influence on all these.*

59. *And what severity is this, to require of every learned man, that hath most largely refuted an adversary, to be so averse from all thoughts of peace, and reconciliation with him, that he may not allow him to speak truth, or but perhaps to speak truth in a sort, and in some sense, and in two onely respects? All which are still more than intimations, that he thinks him to be absolutely, and in simplicity and propriety of speaking, in a gross errour, impossible even to the power of God to have truth in it.*

60. *If any should chance to say of an eloquent man, that you might hear an Angel speak in him, and I should reply, that it might peradventure be well enough granted in a sort, or in some sense, that when he spake you might hear an Angel, assuring you at large of my opinion, that no bare man can truly be an Angel, nay that it was impossible for God himself to bring to pass, that at the same time he should be an Angel, and not an Angel, a man, and not a man, or which is all one, a bare man, and yet an Angel, or (in fewer words) when Christ saith he is a door, and a vine, if I should say that in a sort, and in some sense, and that in two respects, each of these had truth in them, would* M. J. *think fit to leave his subject, and let loose for three leaves together, and pawne all his philosophy, and scholastical (not considering what the consequence also may be to his practical) divinity, to accuse and wonder at, and never to give over wondering, and withal solemnely to refute this or that improper figurative speech, so perfectly acknowledged by the Speakers to be such?*

61. *If*

61. *If he have that great leisure, and any prevalent temptation thus to lay it out, I shall onely assure him, that I have not so much of either, as to attend these his motions, nor any other lover or admirer of Mr.* Hooker, *that I know of, and therefore beseech him contentedly to rest in this general return to his charge of that learned man, without expecting any more explicite, or particular survey of it: And so much for Mr.* Hooker *also.*

Jeanes.

I beleeve that most ordinary Readers wil think me guilty of this disingenuous carriage towards Mr. *Hooker*, which the Doctor accuseth me of; but if they would have but the patience to read me in the passage related unto, they would soon acquit me, and find the Doctor guilty of a great deal of injury towards me. Indeed Mr. *Hooker* sayes, 'that it may well enough be granted *in some sense, and after a sort*, that Christ is every where present as man, *viz.* in two respects; but whether this were lyable to exception, I meddle not, 'tis the first of the respects which he mentioneth, that I question, and the words that I challenge, the Reader may find page 141. of my Treat. of the Fulnesse of Christ thus summed up. Then for the great *Hooker*, whereas he saith, *That the conjunction of the Manhood with Deity, is extended as farre as Deity, that the Body of Christ is joyned unto Deity, whersoever Deity is, that his Bodily substance hath every where a presence of true conjunction with Deity This also is easily refuted, &c.* Now this he affirmeth absolutely and simply without any limitation, and not in a sort, or in some sense, and in two respects; and this any man that hath his eyes in his head may see, that will compare Mr. *Hooker* and me together; and if any learned and impartial Reader will but make this comparison, I shall be very well contented that hee shall judge betwixt us, who of us hath most trespassed against practical Divinity, I in my charge of Mr. *Hooker*, or the learned Doctor in his grosse and undeniable falsification of my said charge? But I shall in charity hope, that this falsification was but a mistake, proceeding from his hasty and over-passionate zeal towards the memory of Mr. *Hooker*: Wheras he is pleased to talk his pleasure of my pawning all my Philosophy and scholastical Divinity, I shall only humbly assume the boldnesse to intimate thus much unto the Reader, that though I have no great store of either, yet I hope I have enough to attend (that I may borrow the Doctors phrase) the motions of him, and all other admirers of Mr. *Hooker* in the Defence of the matter questioned: but if he shall decline all future further debate of it, I shall with a great deal of probability conclude, that what Mr. *Hooker* saith is uncapable of any tolerable vindication: for if he were defensible, Dr. *Hammond* is so able as that he could, and withall so zealous a lover and admirer of him, as that he would continue the justification of him: Now from the undefensiblenesse of Mr. *Hooker* in this one point, I shall onely take occasion to admonish his followers, that seeing he hath erred in so weighty a point, therefore he might erre in matters of a farre inferiour nature, especially seeing the times were such, as that they transported with prejudice many men, that were unquestionably otherwise very learned and godly.

Dr. Hammond, sect. 62.

I have thus without any other obligation, than what my desire to undeceive the Author and his Readers laid upon me, paid him now this my second observance: And may be allowed to think it time, that he who hath been so liberal of his uses of publick refu-

tation

tation of others words, should find some vacancy for one use of more private (if not reprehension, yet) examination of his own actions: And then I shall offer to his consideration, how much more agreeable to the Laws of brotherly kindnesse or candour it hath been, to have proposed his exceptions in such a manner, or friendly addresse, as might have brought him home the same satisfaction, and saved others the importunity of these uselesse, because personal debates: When he hath sincerely observed in himself the motive of his other distant choice, I have obtained the end of my charity in mentioning it to him, and have no more to return to him at this time.

Jeanes.

We poor ignorant men, that use the trite, but not illogical Method of Doctrine and Use in Preaching, doe usually first confirme our Doctrine, before we inferre any Uses therefrom. Now Sir, if you will be pleased, first to prove, that it is much more agreeable to the Laws of Brotherly kindnesse or candour, to propose a mans exceptions against a printed Book in a way of private Letter (for that I conceive is the manner of friendly addresse that you speake of) than in a publique way from the Presse, especially when the said exceptions are propounded, not for any personal satisfaction, but for the undeceiving of others, unto which end the private way is no apportionate means; I shall then proceed unto the use of, not only examination, but also reprehension of this mine action; but in the mean while I shall stand upon my justification, and maintaine that I am guiltlesse of any unbrotherly, uncandid, and disrespective carriage towards you in the proposall of my objections, which was in as civil and friendly a manner, I am confident, as ever you received any from any Antagonist whatsoever.

The most considerable Escapes of the Printer in the Letters, &c. And in the Reply to Dr. Hammond.

First in the Letters.

PAg.2.l.13.r.*in all.* p.7.l.6.r.*papers.* p.8.l.20.r. βέλους. p.18.l. 30.r. *essential to the nature of man.* l.34.r. *subjectivis.* p.29.l.13.r. *much lesse.* p. 23 l. ult. r. *or of their nature.* l.42.r. *continuet.* p.34.l.12.dele à.l.14. r. *naturall body shall.* l. 30. r. *a spiritual body.* p.36.l.6.r. *scomme.* p.37.l.19 r. *consecutivè.* p.42. l. penult.r. *yet you think* p.47.l 10.r. *in my absence.* l.34 r. *indifferent and rational Reader.*

Secondly in the Reply unto Dr. *Hammonds* Vindication, &c.

p.5.l.41.r *prohibit.* p 6 l.33 r. *improbable.* p.8 l.42.r. *apposito.* p 9.l.1.r. *a place.* p.15.l.26.r. *it is* p.22.l.penult. r. *then all.* p.25.Marg.two last lines r. *initiantur.* p.26.l.17. r. *alas.* p.28.l.41.r. *temperari.* p.39.l.22.r. *had been.* p.38.l 2.r. *from his.* p.39.l.4.r. *dæmones.* p.41.l.13.r. *aditum.* p.42.l.36.r. Ὠριγένους. p.47.l. ult. r. *arguments.* p.50.l.12.r. *variæ.* p.54.l.48.r. γενέσθω. p.55.l.16.r. *those.* p,56.l. antepenult. r. *as distinct.* p.59.l 37.r. *such kind of.* p.61.l.21,23.r. try. l. 35.r. *six Commandements* p.62.l 27,r. *as with what.* p.71.l.32 r. *autem.* p.72.l.24. r. *legis.* p.78.l.15.r. *uniformly.* ibid from l.18. *usque ad* l.36. there is made a part of Dr. *Hammonds* Vindication, which is a quotation out of *Ames* his Disp. about Hum. Ceremon. p.481,482, and should be placed in the Marg. against l. 39.] l.41. r. *they will.* p. 80.l.ult.r. *Churches.* p.83.l.28.r. *fecerint.*

Some

Some Advertiſements to the Reader.

I Shall in a word acquaint thee with the relation & pertinency of theſe two foregoing Debates unto the reſt of the Book. The Letters have an apt connexion with the Tract of *Original Righteouſneſſe*. And the Reply unto Dr. *Hammond* may be referred unto the Treatiſe concerning the *indifferency of humane actions*; and indeed it was the Doctors unjuſt charge of me, and *Ames*, with the denyal of things Indifferent, that occaſioned that Treatiſe. Theſe two pieces have layne a long time by me (as can be atteſted by divers Gentlemen, and Miniſters, unto whom they have long ſince been communicated) But I was perſwaded by the Book-ſeller to deferre the publication of them, untill a Second Part of the Mixture of Scholaſtical and Practical Divinity was ready: And that had been long ſince extant, if Sickneſſe, with other private croſſes, together with the publique troubles and diſtractions of the times, had not hindred: He hath alſo prevailed with me, to reſerve for a Third Part, all my future Replyes, unto all ſuch as have, or ſhall write againſt me. Onely I ſhall in part alter this reſolution touching the Nameleſſe Author of the Defence of Doctor *Hammonds* ἐξ]ανέστερον, not that I think it meritorious of any ſerious conſideration; for 'tis fraught, all along, with ſuch reviling, boaſting, and inſulting language, as is every way unſuitable unto the gravity of a Divine, the ingenuity of a Scholar, the charity, meekneſſe, and humility of a Chriſtian; nay the morality of a man. An ingenuous and good natur'd Pagan, would highly ſcorne to treat an Adverſary with ſuch incivilities, as he doth me. But becauſe ſome, who are of the ſame perſwaſion with the Author in other particulars, have triumphed, and inſulted in this his doughty work, as unanſwerable; I ſhall therefore, as ſoon as that which is now under my hands (viz. An Expoſition upon the 7th. of the *Romans*) is finiſhed, addreſſe my ſelf unto the examination thereof. I am ſo charitable as to think, that Dr. *Hammond* hath ſo much of Chriſtianity, ſo much of a Miniſter, of a Scholar, of a Gentleman in him, as not to accept, or approve of this *Thraſonical* and *Vain-glorious* Second. And if the Doctor diſowne him, I might paſſe him by with ſilence, and a juſt neglect. But if the Doctor ſhall judge, that 'tis but juſtice, to chaſtiſe with ſcoffs, calumnies, and reproaches, ſo contemptible a perſon, as my ſelf, for daring to diſſent from him, and to repreſent the reaſons of my ſaid diſſent, though in a calme and modeſt way: I ſhall then appeale unto all the world, how unagreeable this is unto that humility and moderation, for which the Doctor is generally famed. To irritate the Doctor againſt me, this Libeller tels him, that I have publiquely bragged, that I have made him a Dunce. But I profeſſe, that this is a groſſe, and moſt unworthy untruth; and he can bring no witneſſes for it, but Knights of the Poſt. With the like falſhood, diſingenuity, and malice, he pretends, page 96. *&c.* that I contumeliouſly undervalue the Doctors Critical Learning, and make him to be but a petty Grammaticaſter, *&c.* And hereupon he ſpends near five pages, in an Apology for Criticks in general, and the Doctor in particular. And what I pray is the ground of this terrible accuſation? Why (forſooth) I ſaid, I *am very loath to enter into a conteſt with ſo great a Critick, about the meaning of a word.* Hereupon he inferres, that I make the Doctor to be but a whiſling Grammarian; that I account a Critick but a Grammarian, and a Grammarian, but an empty Pædagogue: But that for theſe odious inferences there

is no colour, or ſhadow in my words, will be quickly diſcern'd by every Freſhman. But ſuch looſe ſequels as theſe, are very rife, and thick in his Book. And of this, I doe not doubt, but I ſhall ſhortly, make ſo perfect a diſcovery, as ſhall give full ſatisfaction, touching the vaſt abilities of this our Mr. *Thraſo*, unto all impartial Readers, ſave ſuch whoſe underſtandings reach no further than Romances and Playes. His numerous Quotations out of the School-men, have induced ſome to admire him for his deep inſight into Scholaſtical Divinity. But let ſuch his Admirers conſider, whether hee be likely to be ſuch a profound School-man, as they ſuppoſe him, who talkes of the Author of *Collegium Complutenſe*, as of a ſingle perſon, pag. 30. and queſtions whether *Capreolus* quote *Aquinas* only to refute him, as the latter School-men doe the former, pag. 341. whereas *Capreolus* was the profeſſed Champion of *Aquinas*: And his Book on the Sentences conſiſteth chiefly of collections out of *Aquinas*; and hereupon he is termed, *Thomiſtarum princeps*. Notwithſtanding then this Gentleman makes ſuch frequent Muſters of the Names of the School-men, as if he were *Nomenclator* to them, it is unto me very probable, that this is his firſt conſiderable voyage that he ever made into them; and that now too he hath travelled in them but by the Index. Three great advantages this our Libeller hath againſt me: Firſt, his *Billingſ-gate* Rhetorick, by which, 'tis not improbable, he hoped to tempt me into ſuch an outrageous fury, as his zeal for Doctor *Hammond* hath tranſported him with. But unto this I ſhal return nothing, but my pitty and prayers, that God would pardon, and heal this his diſtemper. The ſecond is, the concealment of his Name, for by this he hazards no credit; his pretence for it is, that I might not run into perſonal declamation. How lyable he is to perſonal defamation, I know not: But let him be never ſo obnoxious, he may be ſecure, and need not fear any ſuch uſage from me: For 'tis that which I ſhall ſtudiouſly decline in all conteſts whatſoever, though my Antagoniſt ſhould be a Papiſt, a Turk, a Pelagian, or a Socinian; for I know that perſonal invectives will betray the beſt cauſe unto jealouſies and ſuſpicions. And beſides, a man cannot throw dirt and dung in anothers mans face, but ſome of it will ſtick to his own fingers. A third artifice that he hath, is the ſwelling of his Book into ſo large a volume, as that may either wholly prevent, or much delay all Replication. My Refutation was printed about three years ſince in 40. pages, and his Defence is now come forth in 644. pages. Unto this tediouſneſſe I ſhall apply what Biſhop *Hall* ſpeaks of his Popiſh Opponent; *Should I follow him in this proportion, He might expect an Anſwer in* Toſtatus hides, *whoſe firſt words ſhould be,* Quis legit hæc? *Or if my patience would delay my Reply to the juſt paces of his Anſwer, this Volume of his would perhaps be vaniſhed into Grocers ſhops, for waſte paper*, in thuris piperiſve cucullos, *and would no more need antwer, than now it deſerveth one.* Againſt this his voluminouſneſſe I ſhall make uſe of this expedient; I ſhall conſult ſome learned and judicious friends, and deſire them faithfully and impartially to ſelect ſuch paſſages as they think material, and them onely I ſhall examine. But I ſhall detaine thee, Reader, no longer. All that I have to deſire further of thee, is thy patience, that thou wilt ſuſpend a while thy cenſure, untill thou canſt hear what I can ſay for my ſelfe.

An

An Explication of a paſſage in the Treatiſe of Things Indifferent, *&c.*

WHereas in the Treatiſe concerning the Indifferency of humane actions, pag. 54. as alſo in my Reply to Dr. *Hammonds* Vindication, *&c.* page 5. I layd down this for a Rule out of ſome School-men, *viz.* That betwixt things privatively oppoſite there's no *medium*, no middle, either of abnegation, or of participation, in capable ſubjects; I finde ſome to make a doubt concerning the latter, the middle of participation; for ſuch a *medium* (ſay they) is the dawning and twi-light betwixt light and darkneſſe; to have one eye betwixt ſight and blindneſſe; ſuch a *medium* is a diſpoſition unto a diſeaſe, betwixt health and that diſeaſe. But this doubt would ſoon vaniſh, if men would heed the limitations that are uſually given of it.

The firſt is, that there is not ſuch a *medium* of participation betwixt privative oppoſites, as there is in *adverſis*, in contrary qualities; for here, each of the extreams is poſitive and affirmative, *verè ens*, whereas in privative oppoſites, one of them is more *non ens* than *ens*.

A ſecond you have in *Scheibler* in his Topicks, c. 20. n. 72. having quoted a ſaying out of *Plutarch*, that *non datur* μίξις ἕξεως καὶ στερήσεως, he referreth, for limitation, unto what hee had ſaid concerning the intenſion and remiſſion of privation, *n.* 43, 44, 45. There he layeth down this Canon, *privatio non ſuſcipit magis & minus.* Privations have no degrees, are not intended nor remitted. But this he tels us is to be underſtood of not partial privations, ſuch as thoſe now inſtanc'd in: for ſuch are privations onely *ſecundum quid*; but of toral privations, ſuch as blindneſſe, dumbneſſe, deafneſſe, death. Theſe are uncapable of degrees, and ſo likewiſe there can be no mixture, or coheſion of them. The ſame for ſubſtance we have in *Aquinas*, 1. 2æ *q.* 18. *a.* 8. *ad* 1um. *Duplex eſt privatio, quædam quæ conſiſtit in privatum eſſe: & hæc nihil relinquit, ſed totum aufert: ut cæcitas totaliter aufert viſum, & tenebræ lucem, & mors vitam; & inter hanc privationem, & habitum oppoſitum non poteſt eſſe aliquod medium circa proprium ſuſceptibile. Eſt autem alia privatio, quæ conſiſtit in privari, ſicut ægritudo eſt privatio ſanitatis, non quod tota ſanitas ſit ſublata, ſed quòd eſt quaſi quædam via ad totalem ablationem ſanitatis, quæ fit per mortem. Et ideò talis privatio, cùm aliquid relinquat, non ſemper eſt immediata cum oppoſito habitu.* The ſumme and ſenſe of this is, that privations and their habits are immediately oppoſite, if we ſpeak of privations in *facto eſſe*, not in *fieri*. Now that *Aquinas* here ſpeaks of *medium participationis*, is the Comment of *Gregory de Valentia*, Tom. 2 diſ. 2. q. 13. punct. 5. This advertiſement I thought fit to inſert, for the prevention of unneceſſary cavils: But yet I muſt confeſſe, that *medium participationis* was put into the rule *ex abundanti*, and contributes nothing to the matter in hand: So that the Reader, if hee pleaſe may leave it out; for the ſtreſſe of the proof lyes only upon this, *viz.* that betwixt things privatively oppoſite, theres no *medium* of abnegation in capable ſubjects. And this is affirmed ſo unanimouſly by all, as that I know not ſo much as one Diſſentient.

FINIS.

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